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MYS PALACE PAPER

KRISHNARAYA.

His Trilingual Records :—Kṛishṇarāya is represented in our collection by nearly fifty inscriptions belonging to himself and his two queens Chinnājidēvi and Tirumaladēvi. They range in date between Śaka 1434 (=1513 A.C.) and Śaka 1445 (=1524 A.C.) and register personal offerings and direct gifts made during their frequent visits to the temple of Śrī Vēṅkaṭēśvara on Tirumala whom he venerated as his Patron-God[1], as well as the edicts of grants issued by him from his capital city of Vijayanagara. As in the case of his charities elsewhere, Kṛishṇarāya's gifts in the Tirumala temple also are generally recorded in the three South Indian languages Telugu, Tamil and Kanarese, as if indicating his sway over the entire Southern India in which they were spoken.

His First Visit to God Tiruvengalanatha :—His first visit to Śrī Vēṅkaṭēśvara's temple was paid in company with his two queens on the 5th lunar day of the bright half of Phālguṇa in the cyclic year Āṅgīrasa, corresponding to the Śaka year 1434, equivalent to the 10th February 1513 A.C., when he presented a *kirīṭam* (crown) of gold set with the nine kinds of gems, and 25 silver *āratis* (plates) for waving lights of camphor. This is recorded in eight epigraphs of which two are in Telugu (Nos. 2 and 582—T.T.), three in Tamil (Nos. 84, 356 and 696—T.T.) and two in Kanarese (Nos. 31 and 40—T.T.) in their respective script, while No. 550—T.T. in Kanarese language is written in Nandi-Nāgari characters. Similarly the gifts of his two queens of a golden cup apiece for offering milk for God is registered in two sets of three Kanarese (Nos. 8, 39 and 483, and 9, 34 and 484—T.T.), three Tamil (Nos. 85, 359, and 694, and 86, 355 and 695—T.T.) and two Telugu (Nos. 12 and 699, and 11 and 700—T.T.) inscriptions in their proper script and two (Nos. 635 and 638, and 636 and 637—T.T.) in Kanarese language and Nandi-Nāgari characters.

His Second Visit :—The second visit, without his queens this time, came close upon the first within the next three months, on Monday, the 12th day of the dark fortnight of Vaiśākha in Śaka 1435, Śrīmukha (=2nd May 1513 A.C.),

NOTE 1 :—Vide "Manucharitramu," Canto I, verse 47 and Canto III, verse 1 ; and "Pārijātāpaharaṇamu," Canto IV, verse 1. Kṛishṇarāya dedicated his "Āmuktamālyada" to God Vēṅkaṭēśa (Canto I, verses 46—49).

when he gave a number of ornaments for God and three small *kirīṭams* for the processional images of Śrī Vēṅkaṭēśvara, Śrīdēvī and Bhūdēvī, which are again recorded in three languages, No. 1—T.T. in Telugu, No. 41—T.T. in Tamil and Nos. 95 and 96—T.T. in Kanarese.

His Third Visit :—The next date that occurs for Kṛishṇarāya in these epigraphs is about a month and a half later and falls on Monday, the 11th lunar day of the bright half of the Āshāḍha month in the same cyclic year Śrīmukha, Śaka 1435 (=13th June 1513 A.C.), when he granted five villages to God Vēṅkaṭēśa with libations of water to serve for the expenses of His *nitya-naivēdya* and the conduct of the *vatsara-mahōtsava* in the Tamil month of Tai which he instituted for Śrī Vēṅkaṭēśvara for the merit of his father Narasā-Nāyaka-Voḍayalu and his mother Nāgājammaṁgāru, the grant to take effect from the first day of the Telugu month of Śrāvaṇa (No. 459—T.T.). From the nearness of the date to the previous occasion and from the visit that is reported to have been paid to the Kalahasti temple on the same day (Nos. 151 and 162 of 1924), it is possible that the grant was made by Kṛishṇarāya at Tirumala in the presence of God Vēṅkaṭēśa.

The Samskrit Introduction Giving His Ancestry and His Prasasti :—These services and the grant which are recorded in Telugu in No. 459—T.T. and in Kanarese in Nandi-Nāgari characters in No. 330—T.T. are preceded by an introduction (partly mutilated by fire) in Saṁskṛit verse and prose, identical with that found prefixed to his Hampe inscriptions of Śaka 1430, Śukla, registering the grant of Siṅganāyakkanahaḷi on the occasion of his coronation (Ep. Ind., Vol. I, pp. 361 ff.; and S. I. I., Vol. IV, pages 51-54, No. 259). Commencing with adorations to Hari (Vishṇu) in his Boar incarnation and Gajānana (Gaṇēśa), it traces the mythical ancestry of the Tuḷuva dynasty from Moon, the dispeller of darkness, who arose from the milky ocean when it was churned by the Gods, through his son Budha, his son Purūravas, his son Āyus, his son Nahusha and his son Yayāti to Turvasu, the son of Yayāti and the husband of Dēvayānī. It then relates that in the lineage of Turvasu was born king Timma, who was the husband of Dēvakī and who won great fame among the Tuḷuva kings like Śrī Kṛishṇa in His own race; and he begot king Īśvara, the crest-jewel of kings and the husband of Bukkamā. This Īśvara was a great warrior and, having wedded the daughter of a king and killed the Mandēhas, he became famous throughout the land extending from the eastern to the western ocean and from Sētu to the Himalayas. To

this Īśvara, the son of Dēvakī,[1] was born king Narasa, as Kāma (Manmatha) was born to Śrī Kṛishṇa, the son of Dēvakī. Narasa dammed the Kāvērī and, crossing it, captured alive the enemy in battle, conquered his kingdom, took Srirangapatam and planted a triumphal pillar. He also subdued the Chēra, the Chōḷa and the self-respecting Pāṇḍya who was lord of Madura, as well as the valorous Turk, the Gajapati king and other enemies and brought the whole land from the Ganges to Laṅka and from the eastern to the western range under his authority. He performed the *shōḍaśa-dānas* repeatedly

NOTE 1:—The editors of the Conjeevaram Plates of Kṛishṇarāya in Ep. Ind., Vol. XIII, on page 131 translate this verse as: "King Narasa was born to him. He was born of Dēvakī, as Kāma was from the son of Dēvakī (Kṛishṇa)," thus introducing a Dēvakī as the mother of Narasa and a second wife of Īśvara. Again as to the preceding verse, they interpret that Timma begot "of his wife Bukkamā, Īśvara, the protector of the earth." The interpretation of the two verses is only ingenious but not in consonance with facts. As the late Rao Bahadur H. Krishna Sastriar observed in a footnote on the same page, "The Hampe inscription and many others read *Dēvakīnandanātkāmō*.....and this must be right, as the reading of this inscription (i.e. the Conjeevaram plates) introduces a second Dēvakī as wife of Īśvara, whose wife Bukkamā is well-known and has been mentioned in line 11." Further the literary works mention one Dēvakī only, viz., the wife of Timma and the mother of Īśvara, whose wife was Bukkamā alone and not Dēvakī. Similarly Bukkamā was not the wife of Timma and the mother of Īśvara, as the editors there make her out to be. Timma's wife was Dēvakī, the mother of Īśvara; and Īśvara's wife was Bukkamā, the mother of Narasa. This relationship is supported fully both by epigraphical records and literary works.

Kṛishṇarāya who thought it fit to modify the stanza mentioning his two queens in the eulogic dedicatory verses which he incorporated from his poet-laureate Peddana's "Manucharitramu" into his own "Āmuktamālyada" (Canto I, verse 33) had not likewise considered it necessary to modify the genealogy of the Tuḷuva family from Timma, his great-grandfather, down to himself (Compare "Āmuktamālyada," Canto I, verses 24–31 with "Manucharitramu," Canto I, verses 23–31). Timmakavi in his "Pārijātāpaharaṇamu" gives almost the same genealogy down from Timmaya-Īśvararāja (i.e. Īśvara, the son of Timma), through Narasa born of Lakkāmbika to Vīra-Narasiṁha and Kṛishṇarāya, the patron of the poet. Though Bukkāmbā is here termed as Lakkāmbika, there is no mention of a second Dēvakī as the wife of Īśvara. Again Rājanāthakavi in his "Achyutarāyābhyudayam" (Canto I, verses 23, 25, 27 and 52) furnishes us with an identical lineage from Timma, through his son Īśvara by Dēvakī and the latter's son Narasa by Bukkamā, to Vīra-Narasiṁha and Kṛishṇarāya. Verse 27 clearly states that Narasa was born to Īśvara by Bukkamā.

The interpretation of both the verses by the editors is therefore misleading and contrary to historical evidence. The poet has merely repeated the expression "Dēvakīnandana" to bring about a comparison between the son of a certain Dēvakī who was in this case Īśvara with the son of the mythological Dēvakī who is Kṛishṇa, the famous epic hero. The name Dēvakī of Īśvara's mother suggested the comparison.

at various holy places like Rāmēśvaram and acquired great fame for charity. Narasa had two sons, Vīra-Nṛisiṁhēndra by Tippājī and Kṛishṇarāya by Nāgalādēvī. Śrī Vīra-Nārasiṁha ascended the Vijayanagara throne and ruled the kingdom extending from Sētu to Mēru and from the Eastern to the Western Ghats, exceeding in fame the famous kings of the past, such as Nṛiga, Naḷa and Nahusha. At Kanakasadas (Chidambaram), at the temple of Śrī Virūpāksha (at Hampe), at Śrīkāḷahasti, Vēṅkaṭādri (Tirupati), Kāñchī, Śrīśaila, Śōṇaśaila (Tiruvannamala), Harihara, Ahōbala, Saṅgama, Śrīraṅga, Kumbhaghōṇa, Mahānanditīrtha, Nivṛitti, Gōkarṇa, Rāmasētu and other holy places, he performed the following *mahādānas*, viz., *Brahmāṇḍa, Viśvachakra, Ghaṭa, Mahābhūtaka, Ratnadhēnu, Saptāmbōdhi, Kalpavṛiksha, Kāñchana-kāmadhēnu, Svarṇakshmā, Hiraṇyāśvaratha, Tulāpūrusha, Gōsahasra, Hēmāśva, Hēmagarbha, Kanakakariratha,* and *Pañchalāṅgalī.* After Vīra-Narasiṁha's death, Kṛishṇarāya succeeded to the throne and wrapped the entire universe in his glory which shone brightly and thus forced even the Gods and Goddesses to assume distinguishing marks in advance, such as the third eye of Śiva in the forehead, the four arms of Vishṇu, the four faces of Brahma, the sword of Kāḷi, the lotus of Lakshmī and the lute of Sarasvatī. He owned in his vast armies numerous horses which raised dust so as to dry up the seven oceans, and in substitution thereof he created oceans with the immeasurable waters poured on the occasions of his *mahādānas* such as *Brahmāṇḍa, Svarṇa-Mēru,* &c. With a desire to bestow long enjoyment to his suppliants of the wealth given to them by him through obstructing the progress of the Sun's chariot in the heavens, he planted pillars of glory on the earth as high as mountains recording his expeditions for the conquest of the four quarters together with his *birudas.* Again and again he performed the great gifts, such as *Kanaka-Tulāpūrusha,* and also minor gifts at Kāñchī, Śrīśaila, Śōṇāchala, Vēṅkaṭādri and other sacred temples and holy baths (*tīrthas*). His *birudas* comprised *Rōshakṛita-pratipārthiva-daṇḍa, Śēshabhuja-kshitirakshaṇa-śauṇḍa, Bhāshage-tappuvarāyara-gaṇḍa, Arthitōshakṛit, Raṇachaṇḍa, Rājādhirāja, Rājaparamēśvara, Mūrurāyaragaṇḍa, Pararāya-bhayaṅkara, Hindurāya-suratrāṇa, Dushṭaśārdūla-mardana* and *Gajaugha-gaṇḍabhēruṇḍa.* He was served by the Aṅga, Vaṅga, Kaliṅga, and other kings. Ascending the Vijayanagara throne, king Kṛishṇarāya shines with glory from the eastern to the western mountain and from the Himalayas to Sētu.

His Praise :—Then follows the *gadya* which recounts that Kṛishṇarāya Mahārāya who won glory for liberality, gallantry and heroism which delighted

his poets, who was terrible in war, who through his glorious acts caused the tales of Nṛiga, Naḷa, Nahusha, Nābhāga, Dundhumāra, Māndhātṛi, Bharata, Bhagīratha, Daśaratha and Rāma to be only smiled at, who gave protection to Brāhmaṇas, who disgraced the Sultan,[1] who was like fever to the elephant which was the Gajapati, who was proficient in all the sixty-four arts, who excelled the lotus by the beauty of his face,[2] who was the second Bhōja, who understood the hidden meaning of literary compositions, who was well versed in ethics, who held annual feasts during the pleasant spring season,[3] who made liberal gifts to Brāhmaṇas on the occasion of his sacrifices (*yāgas*), who was a successful man, who was chief among kings, who was a blessed man, who was the son of Nāgāmbikā and Narasarāja, who delighted the minds of all, who was like Arjuna on the battle-field, who conquered all the quarters, who won Sāmparāya (battles) by the strength of his arms, and who now rules the whole earth from his throne at Vijayanagara, issued an edict to God Śrīnivāsa, who exercises care in the protection of the earth, who is called Vēṅkaṭēśa and who abides on the Śēshāchala.

Its Formal Character and Its Ultimate Fulfilment :—This *Saṁskṛita-praśasti* is a mere formal introduction,[4] prefixed to his grants dating from 1509-10 A.C., i.e., from the time of his accession to the throne, and is not a record of the time of the coronation for his actual achievements which were

NOTE 1 :—Compare *karparadaḷavirāma* ('who gave respite to (i.e. repressed) the army of the Turks'), a term of address for Kṛishṇarāya in "Manucharitramu," Canto VI, verse 1.

NOTE 2 :—Paes writes that Kṛishṇarāya was "of fair complexion and good figure" ("Forgotten Empire," page 246), but the implication of verse 121 of Canto IV of "Manucharitramu" seems to be that he was of black complexion, being, as eupuistically stated therein, enwrapped by the sin of killing numerous warriors in battles with his sword.

NOTE 3 :—The expression of the inscription runs: *Prativarshapravartita-kanaka-Vasanta-mahōtsava.* Timmakavi in his "Pārijātāpaharaṇamu" (Canto I, verse 139) mentions an annual assemblage of poets during the spring festival, *Prativarsha-Vasantōtsava,* at the court of the king who gave them liberal presents.

NOTE 4 :—This formal character is exemplified by the adaptation of Vīra-Narasiṁha's *Praśasti* for Kṛishṇarāya with the addition of certain features peculiar to himself (Cf. the introduction of the Kuḍiyāntaṇḍal Grant of Vīra-Nṛisiṁha in Ep. Ind., Vol. XIV, pages 236-240); likewise, the adaptation of Kṛishṇarāya's *Praśasti* for Achyutarāya with certain other peculiar attributes (Vide Pōlēpalli Grant of Achyutarāya in "Nellore Inscriptions," Vol. I, pages 80-86; and Ūnamāñjēri Plates of Achyutarāya in Ep. Ind., Vol. III, pages 151-153); and similar adaptation for Sadāśivarāya (Cf. his British Museum Plates in Ep. Ind., Vol. IV, pages 12—15).

only wrought later on. But in essence they were gained subsequently through his victories over the Ummattūr and Ikkēri chiefs, the Gajapati king and the Musalman Sultans; and even the religious charities were performed at the sacred centres, such as Śrīśaila, Ahōbala, Bezvada, Rajahmandry, Amarēśvara, Kāḷahasti, Tirupati, Kāñchī, Śrīraṅgam, Kumbhakōṇam, Rāmēśvaram, Gōkarṇam, &c. Similarly the building of towers and the planting of triumphal pillars became veritable facts when in later years he constructed the huge *gōpurams* of the temples at Kalahasti, Tiruvannamala, Chidambaram and other places and planted pillars of victory at Simhādri and Śrīkūrmam. He was a great scholar and poet himself and patronised Telugu poets of talents. In short, Kṛishṇarāya proved himself to be the greatest of the Vijayanagara sovereigns in particular and the crown of the South Indian Hindu monarchs of yore in general, eclipsing their glory by the universal fame that he acquired through his military conquests and liberal gifts, and successful administration of the extensive Vijayanagara empire. He was really the *Rājādhirāja* and *Rājaparamēśvara*,[1] so far as South India was concerned. As for his alleged sovereignty over the kings of Aṅga, Vaṅga and Kaḷiṅga, whose conquest Allasāni Peddana also mentions in verses 81 and 83 of Canto I of his "Manucharitramu" (*Baṅgāḷāṅgakaḷiṅga*), his expedition against Kaḷiṅga (extending north from the Gōdāvarī up to Orissa) brought that province under his sway, though he relinquished it in favour of the Gajapatī himself; Aṅga (the northern part of modern Bihar) and Vaṅga (Bengal) might have been considered at least nominally tributary to Vijayangara, if we trust the statement of the "Sāḷuvābhyudayam" (Canto 7) that Sāḷuva Narasiṁha carried his conquests into North India also and celebrated the *Jayalakshmī-vivāham* for himself, when, along with other kings, the Vaṅga king offered him a *bhṛiṅgāram* (a golden vase) and the Aṅga king presented a *tāmbūlakaraṇḍa* (a casket) and also became the *aṅgapālaka* (body-guard) of Narasiṁha, as a mark of allegiance to him. It may therefore be a formal assumption of a *biruda*, like the presumed victory over Sāmparāya which was really gained by Kampaṇa II of the First dynasty, or the mastery over the Gajapati, the natural

NOTE 1:—Paes describes Kṛishṇarāya as "the most feared and perfect king that could possibly be, cheerful of disposition and very merry;..... He is a great ruler and a man of much justice, but subject to sudden fits of rage,.. .....he is by rank a greater lord than any, by reason of what he possesses in (?) armies and territories, but it seems that he has (in fact) nothing compared to what a man like him ought to have, so gallant and perfect is he in all things" (Sewell's "Forgotten Empire," page 247).

hereditary enemy of Vijayanagara until finally reduced by Kṛishṇarāya himself later on. This is borne out by the simple epithets, viz., *Śrīman Mahārājādhirāja*, *Rājaparamēśvara* and *Śrī Vīrapratāpa* applied to him in all the above thirty-four epigraphs so far noticed as well as in the nine trilingual inscriptions of the following year, i.e., Śaka 1436, Bhāva (=1514 A.C.), in contrast to the significant *birudas* found in his records of Śaka 1437, Yuva (=1515 A.C.) and onwards, viz., *Pūrva-dakshiṇa-paśchima-samudrādhīśvara*, *Yavanarājya-sthāpanāchārya* and *Gajapati-vibhāḍa*, assumed after actual performance of the acts connoted by these titles.[1]

His Fourth Visit :—An opportunity was taken by Kṛishṇarāya to pay his obeisance for the fourth time to God Vēṅkaṭēśa during his return to his capital city of Vijayanagara after pursuing Pratāparudra Gajapati as far as

NOTE 1 :—It is apparent that the acts connoted by the two latter *birudas* had been accomplished by Śaka 1437 and that consequently Kṛishṇarāya assumed them. As a matter of fact the conquest of Pratāparudra Gajapati was effected during Kṛishṇarāya's earlier campaigns in the east, the first directed against Udayagiri terminating in June 1514 when the Gajapati was "crushed and pierced" and driven as far as Koṇḍavīḍu, and the second against Koṇḍavīḍu in June 1515 when its fortress was captured and Vīrabhadra and other princes were taken captive and Kṛishṇarāya marched to Dharaṇikōṭa (Amarāvati) and performed the *Tulāpurusha-mahādāna* in the temple of Amarēśvara and had the *Ratna-dhēnu-mahādāna* performed through his favourite queen Chinnādēvi and the *Saptasāgara-mahādāna* through his senior queen Tirumaladēvi on the 8th July 1515. These victories over the Gajapati and the conquest of the southern portion of his territory must have been considered sufficient warrant to give a right to Kṛishṇarāya—irrespective of his Kaliṅga expedition five months subsequently in December 1515—to assume the *biruda* "Gajapati-vibhāḍa" which must therefore be taken to denote the military exploits of Kṛishṇarāya performed during his first two campaigns in 1514 and 1515 against Udayagiri and Koṇḍavīḍu. This is also substantiated by the Gajapati's son Vīrabhadrarāya accepting service under Kṛishṇarāya as governor of 'the Maleya-Bennūr country' and making a gift of a tank for the merit of king Kṛishṇarāya in acknowledgment of his subordinate position, during the cyclic year Yuva, Śaka 1438, in the month of Kārtika, corresponding to October 1515 A.C., i.e., within four months after his capture at Koṇḍavīḍu by Kṛishṇarāya in June 1515 (No. 744 of 1917 of the Mad. Ep. Coll).

Again Kṛishṇarāya is stated to have liberated the three sons of a former Sultan of Bahmani who were confined in prison by the Adil Shahs of Bijapur and set upon the throne the eldest among them (Sewell's "Forgotten Empire," page 157). As such the other title "Yavanarājya- sthāpanāchārya" equally signifies his placing its rightful heir on the throne of the Bahmani kingdom which must have taken place sometime before or during Śaka 1437, i.e., before June 1515 A.C. Compare also the epithet *Yavanakshōṇī-dhava-sthāpana*, i.e., 'the establisher of the Muhammadan king,' applied to Kṛishṇarāya in "Manucharitramu" (Canto III, verse 142).

Koṇḍavīḍu and capturing the Udayagiri fortress during his first campaign[1] against the Gajapati in Śaka 1436, Bhāva, on Thursday, the full moon day in

NOTE 1:—This first campaign in the expedition was directed against Udayagiri; and, from the narration of the events in "Rāyavāchakamu," it appears that Kṛishṇarāya advanced straight from Raichur with his whole army and necessary equipments by way of Gutti in the Anantapur district and Gaṇḍikōṭa in the Cuddapah district to Udayagiri in the Nellore district ("Sources of Vijayanagar History," page 122).

According to "Rāyavāchakamu" ("Sources," pages 118-121) and "Kṛishṇarāya-Vijayamu" (Canto III, verses 4-53), Kṛishṇarāya's *dig-jaitra-yātra* (Canto II, verse 146) commenced with his reduction of the kings nearer home and continued, through the attack and defeat of Gaṅgarāja, the lord of Ummattūr and Śivasamudram, to his advance against Śrīraṅgapaṭṭaṇam (Srirangapatam) whose ruler Saṅkula-Nāyaka submitted himself after some resistance and received pardon from Kṛishṇarāya. From there he planned an assault of the forts situated in the Bijapur sultanate, but meanwhile the chiefs of the forts themselves surrendered them and offered presents in token of their allegiance to him. He treated them kindly and garrisoned the forts of Ādavani (Adoni), Mudugallu (Mudkal), Rāchūru (Raichur) and other strong places with his own men, as did Raghu Mahārāja of yore, and prepared to proceed against the city of Gōlakoṇḍa. On nearing of Kṛishṇarāya's advance, the people of Āmudānagari, Vijāpuri and Gōlakoṇḍa trembled in fear and the Turkish chiefs of the three houses (i.e. the three sultanates) quickly came to oppose the Hindu monarch and encamped themselves on the south bank of the Kṛishṇa river, having crossed it. Being informed of the combined defence of the three sultans, Kṛishṇarāya called for a council of war of the "Amara-Nāyakulu" and the "Mannīlu" and made presents to them as an encouragement. During the deliberations, the daring, valorous and faithful Rāmaliṅganṛipāla who was the moon to the Pemmasāni family and who had the support of his numerous relations begged to be permitted to fight with the Turks; and all men likewise offered their services. Kṛishṇarāya then gave betel-nuts and leaves to all of them, declared to them that he had no more anxiety regarding the result of the battle inasmuch as they were great heroes, and urged them to win success. The three Vazirs were frightened on hearing this determination of the infidels and regretted their advance to the southern side of the river.

Then began the action between the two armies. Pemmasāni Rāmaliṅgarāja entered the thickest of the fight and wrought destruction among the Turks who appeared to be giving way at the moment. Having waited for this advantageous situation, Kṛishṇarāya mounted his state elephant and drove into the midst of the fight with his contingents and ordered the sounding of the trumpets. The sound unnerved the Persian army and threw it into great confusion. The Kṛishṇa river was then in flood. The sultans and the chiefs of the first rank in the Muhammadan army changed their dress so as not to be recognised, crossed the river and took to flight for safety, leaving their elephants and horses as well as their treasure to be seized by the victorious emperor. Kṛishṇarāya felt triumphant over his victory as it was the first that was gained by him and ordered the seizure of the camp equipage, &c., of the enemy. At that moment Mādayyagāri Mallanārya, Allasāni Peddāryavarya, Mukku Timmana and other prominent poets praised the prowess of the king who then presented them with gold cloths and jewels. Kṛishṇarāya was

the month of Āshāḍha (= 6-7-1514 A.C.). This time he had a *kanakābhishēkam* performed for God Tiruvēṅgaḷanātha with 30,000 *varahās*, presented some ornaments for Him and arranged for His daily offerings for which he granted Tāḷapāka village in the Potapināṇṭi-sīma. From the donor's share of a quarter of the *prasādams* offered daily in his name, he stipulated for the issue of a portion to Raṅgā-Dīkshitulu, Śivā-Dīkshitulu and Tiruppaṇipiḷḷai and the balance to the latter for being utilised for feeding Brāhmaṇas in the *satram* (Nos. 201, 254, and 256—T.T.). Of his two queens who accompanied him to Tirumala from the military campaign, Chinnādēvi presented a *padakam* (pendant) and a *kaṇṭhamāla* (necklace) and gave Muḍiyūr village in Toṇḍa-maṇḍalam to serve for the daily offerings instituted by her with a similar provision for issue of the donor's share to Tiruppaṇipiḷḷai, a quarter for himself and three-quarters for the same *satram* (Nos. 202, 257 and 262—T.T.), while Tirumaladēvi presented a *padakam* and arranged for similar offerings and distribution from the produce derived in grain and coin from the village of Pirāṭikuḷattūr in Chōḷiṅgavarapaṭṭu (Nos. 203, 255 and 261—T.T.). One of the above donees, Raṅgā-Dīkshitulu, was the father of Kṛishṇarāya's *purōhita* Yagñanārāyaṇa-Dīkshita who also appears to have followed the royal party to Tirumala and offered 10,000 *chakrams* to the temple for certain services only four days later, i.e., on the 10th July 1514 A. C. (Nos. 192 and 254—T.T.). The father must have also followed the king so as to be the recipient of the granted *prasādam*.

His Military Achievements Reported in His Record of Gift of a Prabhavali :—A set of four epigraphs in four languages, Telugu, Kanarese, Tamil and Saṁskṛit (Nos. 579, 580, 619, and 620—T. T. respectively), introduces us to Kṛishṇarāya's halt at Vijayanagara, on Thursday, the 3rd day of the dark fortnight of Kārtika in Śaka 1437, Yuva (=25th October 1515 A.C.), and the presentation of a *navaratna-prabhāvaḷi* or *makaratōraṇa* for God Tiruvēṅgaḷanātha. The first three inscriptions contain an introduction,[1] which recounts in detail the military achievements of Kṛishṇarāya against the Gajapati from the time of his starting on his eastern expedition up to the time of

impelled to pursue the fleeing enemy and occupy the country but he was dissuaded from his attempt by his wise minister Appāji (Sāḷuva Timma), Ayyamarasu, Koṇḍamarasu and Bācharasu and advised to turn his arms against the Gajapati who might give him a flank attack and cut off his supplies during Kṛishṇarāya's projected pursuit of the sultans. On this advice, Kṛishṇarāya proceeded pleasingly to the assault of the Udayagiri fortress.

NOTE 1 :—This introduction is identical in its contents with that of the Tiruvannamala inscription (No. 572 of 1902), a review of which is found in para 16 of the Mad. Ep. Rep. for 1903.

returning to Vijayanagara after performing the *Tulāpurusha-mahādāna* at Dharaṇikōṭa- Amarēśvara and other *mahādānas* at that sacred centre through his queens Chinnājidēvamma and Tirumaladēvamma. It relates that Kṛishṇarāya, having started on his eastern expedition (*Pūrva-digvijaya-yātra*) occupied the fort of Udayagiri,[1] captured Tirumala Rautarāya Mahāpātra,[2] and in one

NOTE 1:—Kumāra-Dhūrjaṭi in his "Kṛishṇarāya-Vijayamu," Canto III, verses 58-69, mentions that the princes of Ārvīḍu, Toragallu, Gobbūru, Nandēla, Auku and other chiefships, as well as those of Velugōṭi and Rāvela families, and Tuḷuva chiefs and Bōyas fought at many points day and night for taking the impregnable fortress of Udayagiri. Kṛishṇarāya was much irritated at the continued unsuccessful fighting and so rushed forward to the attack, escaladed the wall followed by his men and suddenly got down into the fort. To the defenders of the fort who submitted to him, he gave assurance of safety of their lives, and, placing his faithful servants in charge of the citadel, proceeded against Kandukūru, then Koṇḍavīḍu, next Koṇḍapali, thence Vinukoṇḍa and other forts whose governors under the Gajapati, on hearing of Kṛishṇarāya's advance, left the forts undefended and fled to the hills. Having thus possessed himself of all fortified positions on the hills and plains, Kṛishṇarāya marched against Amudānagaram (Ahmadabad-Bidar) and gave battle to the Persian army that defended it. Finding many of the enemy ranks taking to flight from the field during the contest, he treated those runaways with scorn, planted a *jayadhvaja* (flag of victory) there and resumed the invasion of the Gajapati's territory. (Cf. "Rāyavāchakamu" in "Sources of Vijayanagar History," pages 123-124).

The narrative of "Kṛishṇarāya-Vijayamu" and "Rāyavāchakamu" shows clearly that Kṛishṇarāya's main theme of conquest was only the Gajapati's dominions for the realisation of which he had as a preliminary step first to bring to allegiance the recalcitrant chiefs in the south such as Gaṅgarāja and Saṅkula-Nāyaka, fortify the outposts on the borders of the Muhammadan states so as to check any Musalman incursion on the northern side into the Vijayanagara kingdom and equip himself with necessary men and munitions. The epigraphical records denominate this military ideal of Kṛishṇarāya, which he was fortunate enough to realise, as his *Pūrva-digvijaya-yātra* and *Kaliṅgadēśa-digvijaya*, while his own "*Āmuktamālyada*" terms it *Kaliṅgadēśa-vijigīsha*. His direct march against Udayagiri from Raichur and his attack and destruction of the fort of Amudānagaram (Bidar) in the interval between his second and third campaigns, i.e., before starting on his Kaliṅga expedition, are illustrations to the point. It is thus clear that Kṛishṇarāya did not reckon his fights with the Muhammadan Sultans as noteworthy events at all, but only as bye-issues of his main project.

According to the "Rāyavāchakamu" ("Sources of Vijayanagar History," page 122), Kṛishṇarāya placed Kampanna in charge of the Udayagiri fortress after its capture by him.

NOTE 2:—He was the younger paternal uncle of Pratāparudra Gajapati. He is variously named as Tirumala Kāntarāya in the Udayagiri Nos. 38, 40 and 41 ("Nellore Inscriptions"), Tirumala Rāghavarāya in the same No. 37, and Tirumala Prēyatarāya Mahāpātra in the Amarāvati inscription. Certainly he is the same as Parvata-Rāhuttar (Tirumala Rautarāya) whose Erode inscription shows him governing the Mēl-nāḍu in Śaka 1432, Prajōtpatti (=1510—11 A.C.) (Mad. Ep. Rep. for 1911, para 53), as an agent

single campaign took Addaṅki,[1] Vinikoṇḍa, Bellaṁkoṇḍa, Nāgārjunikoṇḍa,

of Pratāparudra Gajapati. It is possible that, in consonance with the account of the "Kṛishṇarāya-Vijayamu," Canto III, verses 81 and 82, wherein the Gajapati is represented to refer to the pilgrimage tour of the "Peda-Gajapati-Bhūvaruḍu," i.e., the elder Gajapati king, the predecessor of Pratāparudra, for a visit to Sētu in the past through the southern country accompanied by a Turkish force which performed wonderful exploits there, and to lay claim to all this southern territory as belonging to himself, this Mēl-nāḍu or Mēlkarai-nāḍu as well as the Koṅgu-maṇḍalam which comprised the *nāḍu* must have formed part of the dominions of the Gajapati who apparently held sway over his vast empire extending from his home territories in Orissa, Kaliṅga and Utkala in the north down into the modern Nellore, Cuddapah, North Arcot and Salem districts and the Mysore State in the south. It must have been this incursion, which, as the Gajapati hints at, took place in the time of his predecessor, into the heart of the Vijayanagara kingdom and the consequent interception of its southern provinces that exasperated Kṛishṇarāya to march against the Gajapati's native country and devastate it completely in revenge; and not even the 'testament' of Sāḷuva Narasiṁha for the mere capture of three stray strongholds, Raichur, Mudkal and Adoni, on the Muhammadan border could have acted as such a powerful incentive to his *digvijaya*. It is properly therefore the successful accomplishment of his *pūrva-digvijaya* and *Kaliṅgadēśa-digvijaya* that he counted upon as the true kingly virtue which he could reveal in his life; and he did realise his object with a uniform steadfastness, in the face of dissuation from his ministers and generals ("Rāyavāchakamu" in "Sources," page 124; and "Kṛishṇarāya-Vijayamu," Canto II, verse 67) who for that reason appear not to have shared his vision (Cf. "Kṛishṇarāya-Vijayamu," Canto II, verses 142 and 143). He preceived the enemy's vulnerable points in his extended southern outposts of Ummattūr and Śivasamudram as well as Salem (where occurs the record of Parvata-Rāhuttar, No. 169 of 1910), far removed from his centre of rule in the north from which he could not easily defend them, and therefore attacked him first in the south, and wrested from him these strongholds in Koṅgu-maṇḍalam, then moved north for the capture of the strategic positions Adoni, Mudkal and Raichur and from this last place marched straight by way of Gutti and Gaṇḍikōṭa to Udayagiri lying in the Gajapati's own kingdom, after whose capture he doggedly pursued Pratāparudra and ceaselessly fought him from post to post until he seized his twin capitals Siṁhādri and Kaṭakapuri and brought the Utkala king upon his knees. It must therefore appear that Parvata-Rāhuttar who ruled the Mēlkarai-nāḍu or more probably the Koṅgu-maṇḍalam itself under the Gajapati in Śaka 1432, at the beginning of Kṛishṇarāya's reign, must have wheeled round by the north-east to Udayagiri, when Kṛishṇarāya subdued the Mysore territory from him the latest in Śaka 1434 during his 'state business' at Śivasamudram by 22nd September 1512 A.C. (No. 180 of 1913 from Bukkapatnam); and from that time Rautarāya—a vernacular term for the Saṁskṛitic Parvata-Rāhuttar—must have held the governorship of the Udayagiri fort until its seizure with himself in it on 9th June 1514 by Kṛishṇarāya, who in utter indignation at the sight of the chief that made bold to resist him twice successively must have been impelled to kick his crown, as related in the "Āmuktamālyada" (Canto I, verse 89), when he was probably obliged to pay his homage to the captor on his capture.

NOTE 1;—"Pārijātāpaharaṇamu," Canto I, verse 23, combines some of these

Taṅgēḍa, Kētavaram and other forts,[1] situated on hills and plains. He next marched to the Koṇḍavīḍu fortress, laid siege to it, put up square sheds round

forts, viz., Udayādri, Vinukoṇḍa, Koṇḍavīḍu and Bellaṁkoṇḍa in a series with some of those captured by Kṛishṇarāya subsequently in his Kaliṅga campaign, viz., Jallipalli, Anantagiri and Kambambumeṭṭu and inserts Dēvarakoṇḍa in the middle of its list. Probably Dēvarakoṇḍa (Vēlupugoṇḍa in the "Sources," page 140) is the same as Nāgārjunikoṇḍa of the inscriptions or the modern Dēvarkoṇḍa in the Nalgoṇḍa division of the Hyderabad State. This list also makes it appear as if the capture of Koṇḍavīḍu preceded that of Bellaṁkoṇḍa and Dēvarakoṇḍa, and as if Anantagiri came in between Jallipalli and Kambhammeṭṭu. Quite likely the poet Timmakavi exercised his privilege of a poetical license in the matter of the serial order of events.

With the same privilege Kumāra-Dhūrjaṭi in his "Kṛishṇarāya-Vijayamu," Canto III, verse 63, mentions Kandukūru, Koṇḍavīḍu, Koṇḍapali and then Vinukoṇḍa and other forts as having been taken by Kṛishṇarāya one after another in chronological order, in the interval between his capture of Udayagiri and his defeat of the Muhammadan army at Amudānagaram, while according to the inscriptions Vinukoṇḍa came earliest immediately after Udayagiri and Addaṅki, and Koṇḍavīḍu was the last fort to be seized during Kṛishṇarāya's second campaign; and some months elapsed before Koṇḍapalli was captured during his third or Kaliṅga expedition. There is no mention of Kandukūru at all in lithic records, and Kumāra-Dhūrjaṭi appears to have followed "Rāyavāchakamu" in his treatment of the wars, though he adds Koṇḍapali and omits Bellaṁkoṇḍa and Nāgārjunukoṇḍa and changes the order of events as noted in the latter work.

Of these forts Addaṅki is the nearest to Udayagiri being within 100 miles and Kētavaram the farthest being about 170 miles north of Udayagiri.

NOTE 1:—"Rāyavāchakamu" relates that Kṛishṇarāya placed his own officers and generals in charge of these captured forts, viz., Koṇḍayya at Koṇḍavīḍu, Bhāskarayya at Vinikoṇḍa, Vīrabhadrayya at Bellaṁkoṇḍa and Ayyalayya at Nāgārjunukoṇḍa. It then continues that Kṛishṇarāya next marched against Ahamadānagaram where he gave battle to the enemy outside the fort and defeated them. On hearing of this defeat, the nobles of the first rank who were in the fort deserted it and fled for safety. Kṛishṇarāya then demolished the fort, ploughed the ground and sowed castor-seeds and the seeds of the gigantic Swallow wort (*jillēḷḷu*) there and returned to the conquest of the Gajapati's country ("Sources," page 124).

Koṇḍayya may be identified with Rāyasam Koṇḍamarasayya, the grandson of Śrīpatyāchārya and son of Timmarasamantri, and "the hero who actually accomplished for Kṛishṇarāya the planting of the pillars of victory at Siṁhādri and Śrīkūrmam" (See under Kṛishṇarāya's Officers). Bhāskarayya is identified by Dr. S. Krishnaswami Aiyangar with Rāmayamantri Bhāskara ("Sources," p. 114). If so, he was the paternal uncle of Bhayakkāra Rāmappayyar (See under Achyutarāya's Officers). Vīrabhadrayya is possibly Kumāra-Vīrayya or Kumāra-Vīra-Śyāmarāya of Srirangapatam, mentioned as the father-in law of Kṛishṇarāya (Sewell's "Forgotten Empire," page 336). Ayyalayya may be the same as Rāyasam Ayyapparasa, the agent of Koṇḍamarasayya (Mad. Ep. Rep. for 1913, para 57; and Nos. 97 of 1913 and 209 of 1894).

the fort, demolished the rampart walls, occupied the citadel and captured alive Pratāparudra Gajapatirāya's son Vīrabhadrarāya,[1] Kumāra-Hamvīra-Pātra's son Naraharidēva, Rāchūri Mullukhān, Uddaṇḍakhān, Jannyāla Kasava-Pātra,[2] Pūsapāṭi Rāchirāja,[3] Śrīnātharāja-Lakshmīpatirāja,[4] Paśchimabālachandra-Mahāpātra and other *Pātra-Sāmantulu* and *Mannevāru* and granted them their lives. He then proceeded to Dharaṇikōṭa-Amarēśvara and, in the presence of God Amarēśvara on the bank of the Kṛishṇavēṇī, performed the *Tulāpurusha-mahādāna* himself and had other *mahādānas* performed through his queens Chinnājidēvi and Tirumaladēvi and then returned to Vijayanagara. The Saṁskṛit verse of No. 620 does not narrate these events but merely records the presentation of a *prabhāvaḷi*. In consonance with the military achievements he gained till then, Kṛishṇarāya assumed the significant *birudas*, *Pūrva-ḍakshiṇa-paśchima-samudrādhīśvara*, *Yavanarājya-sthāpanāchārya* and *Gajapati-vibhāḍa* in addition to the merely conventional ones noticed in his *Saṁskṛita-praśasti*, viz., *Mūrurāyara-gaṇḍa*, *Ariyarāya-vibhāḍa*, *Ashṭadikkurāya-manōbhayaṅkara* and *Bhāshagetappuvarāyara-gaṇḍa*.

His Fifth Visit :—For the fifth time Kṛishṇarāya visited Tirupati and paid his respects to God Vēṅkaṭēśa on Friday, the 10th day of Pushya in the cyclic year Dhātu, Śaka year 1438 (=2-1-1517 A.C.) (No. 578—T.T.), which happened at the end of his wars against the Gajapati king. It narrates the events of his campaigns up to the performing of the *Tulāpurusha-mahādāna* at Amarēśvara and returning thence to Vijayanagara, and then continues that Kṛishṇarāya, while ruling, started on a conquering expedition against Kaḷiṅga,[5]

NOTE 1 :—Vīrabhadrarāya is stated in "Pārijātāpaharaṇamu," Canto I, verse 20, to have been pardoned by Kṛishṇarāya in the battle fought at Koṇḍavīḍu.

NOTE 2 :—"Manucharitramu," Canto I, verse 37, mentions Kasavāpātra alone as having been attacked and captured by Kṛishṇarāya.

NOTE 3 :—Pūsapāṭi Rāchirāja is said to have been the son-in-law of Pratāparudra Gajapati and to have been the governor of the Kētavaram fort ("Jīrṇa-Karṇāṭakarājya-Charitramu," page 110). He was the son of Tammarāja.

NOTE 4 :—This is the expression of Nos. 576, 578 and 580—T.T. It occurs as 'Śrīnātharāmarāju Lakshmīpatirāju' in No. 579 and 'Śrīnātharāmarājāvin Lakshmīpatirāja' in No. 619. "Jīrṇa-Karṇāṭakarājya-Charitramu' (page 109) mentions that Lakshmīpatirāju was the son of Śrīnātharāju Rāmarāju. This latter compound name is probably divisible into 'Rāmarāju, the son of Śrīnātharāju.'

NOTE 5 :—"Rāyavāchakamu" ("Sources," page 124) and "Kṛishṇarāya-Vijayamu" (Canto III, verses 70 and 71) relate that, while passing through the gorges to the conquest of the Gajapati's territory from Amudānagaram, Kṛishṇarāya was attacked by

proceeded to Bejavāḍa, seized Koṇḍapalli fortress,[1] captured alive Prahararāja-Śiraschandra-Mahāpātra, Bōḍajana-Mahāpātra, Bijilikhān and others who were in the fortress, gave them assurance of safety for their lives, and, after reducing Anantagiri, Uṇḍrakoṇḍa, Urlagoṇḍa, Aruvapalli, Jallipalli, Kandikoṇḍa, Kappaluvāyi, Nallagoṇḍa, Kambhammeṭṭu, Kanakagiri, Śaṅkaragiri and other forts[2] in the *Telugu-rājya* in a single campaign (in one assault), reached Siṁhādri-Poṭnūru, planted a pillar of victory and performed a *mahādāna* there, thence returned to Rājamahēndrāvara, had *mahādānas* performed at the hands of his queens Chinnādēvamma and Tirumaladēvamma and then went back to Vijayanagara. He was present at Tirumala on the above date, paid his homage to God Tiruvēṅgaḷanātha and gave a *kaṇṭhamāla* (necklace) and a *padakam* (pendant) for Him, and also 30,000 *varahās* for gilding the *vimānam* over the *sanctum*, together with the grant of tolls (*suṁkamu*) from Tirupati relating to Goḍagar-nāḍu (Kuḍavūr-nāḍu) amounting to 1000 *varahās* to serve for the expenses of conducting the weekly ablutions (*puḷikāpu*) and the taxes known as *nityamūlavisannāḍu* and *taḷārikammādārikam* from Tirupati relating to Goḍagar-nāḍu amounting to 500 *varahās* for the morning offerings of God. Kṛishṇarāya then returned to Vijayanagara and was ruling.

Indication of Completion of His Kaliṅga Expedition :—The following points may be noted from this epigraph. The record brings the Kaliṅga expedition of Kṛishṇarāya to a close before 2-1-1517 A.C., on which day he was present at Tirupati. Regarding the capture of Koṇḍavīḍu, it merely states that Kṛishṇarāya alighted on the Koṇḍavīḍu fortress, captured the citadel after escalading the walls. Again it mentions the *Tulāpurusha-mahādāna* alone of

Chitaprakhānu who lay with his archers in ambush for him but that he managed to cut off a number of the archers and drive them off. He then stationed his own men at important posts and, marching onwards, reached the Kaliṅga capital and encamped himself at Poṭnūri-Siṁhādri (verses 72 and 74).

NOTE 1 :—Sewell mentions that Kṛishṇarāya here captured a wife and a son of the king of Orissa. Only one son of the Gajapati is known, viz., Prince Vīrabhadra, and, as already noticed, he was captured at Koṇḍavīḍu. "Manucharitramu," Canto III, verse 142, refers to the conquest of the king of Kaliṅga and the imprisonment of his queens by Kṛishṇarāya during his expedition to the north, but the exact place is not given.

NOTE 2 :—These forts form a cluster with Uṇḍrakoṇḍa and Anantagiri in the south (within about 10 miles to the south-west and west respectively of Kētavaram), Nallagoṇḍa in the south-west, Jallipalli, Kappaluvāyi and Kandikoṇḍa in the north, Aruvapalli in the east just below the Gōdāvarī river, and Kambhammeṭṭu and Urlagoṇḍa in the middle. Their positions from Uṇḍrakoṇḍa in the south to Kandikoṇḍa in the north range within 55 miles and from Nallagoṇḍa in the south-west to Aruvapalli in the north-east to within 140 miles.

15000 *naṟpaṇam* for a similar offering of 300 *appa-paḍis*, the donor's share in which was made over to his own *āchārya* Tirumalai Tātayyaṅgār, son of Tirumalai Śoṭṭai Kumāra-Tātayyaṅgār of Śaṭhamarshaṇa-gōtra, Āpastamba-sūtra and Yajus-śākha. In this inscription Salakarāja is called Salakayyadēva Mahārāja. No. 253 of 1906 from Tiruppanaṅgāḍu in the North Arcot district, 'dated in Śaka 1453, Khara, supplies the additional information that it was the *Mahāmaṇḍalēśvara* Tirumalaidēva-Mahārāja that led the expedition into the Tiruvaḍi-dēśa (*i.e.* Travancore country), the reason for so doing being apprehension of a certain Vīra-Narasiṁharāya-Nāyaka who had deserted his charge and fled to the Tiruvaḍi, for protection. Having secured the chief it is stated that Tirumalaidēva was pleased to arrive at Kāñchīpuram in the solar month Makara (*i.e.* Māgha) of that year' (Ar. Sur. Rep. for 1908–09, page 188), which was January 1533 A.C., and accord permission for the grant of *jōḍi* of 50 *pon* for the merit of king Achyutarāya by his subordinate Bhōgayadēva Mahārāja. Salakarāja Periya-Tirumalarāja must therefore have been the leader of the expedition, while his two younger brothers Śiṟu-Tirumalarāja and Siṅgarāja might have assisted him in conjunction with other generals. 'The Pradhāna (minister) Tirumalarāja,' mentioned in No. 681 of 1922, must also represent the elder of the two brothers with the same name, and he granted some land as *umbaḷike* in the Chiyēṭisīma to Mahāmaṇḍalēśvara Varadarāju Chennayadēva Mahārāju (No. 324 of 1926) and the village Kaḍabūru as a *Jāghir* to Veṅgaḷarāju (No. 510 of 1915). 'The *Mahāmaṇḍalēśvara* Hiriya (*i.e.* Pedda in Telugu) Tirumalarāja-Voḍeyaru, perhaps identical with the Salaka chief of that name, is stated to have constructed a temple for Tiruveṅgaḷanātha on the bank of the Tuṅgabhadrā river and to have presented to it, jewels worked in nine kinds of gems, a golden flagstaff, vessels, and a village in the Malayāḷa (Malabar) country' (Ar. Sur. Rep. for 1908–09, page 190). In No. 422 of 1919 from Conjeevaram he receives the epithet 'Mahāmaṇḍalēśvara Chaḷukkarāja.' While his earliest record, viz., No. 544 of 1909, dated in Śaka 1452, Vikṛiti (=1530 A.C.) comes from the Guntur district, within the ancient Koṇḍavīḍu-rājya, his latest one, viz., No. 202 of 1913, dated in Śaka 1461, Vikāri (=6–6–1539 A.C.), comes from the Bellary district, perhaps belonging to the old Gutti-rājya. His younger brother China-Tirumalayyadēva Mahārāja appears to have secured victory through the favour of God Maṇḍem Nārasiṁhadēva 'who was pleased to manifest himself in a field near Dharmavaram' in the Anantapur district, and to have in gratitude given to the deity 'the village Mallapanāyanipalle which he had

founded, for the merit of his father Salakarāja and his mother Tippājamma,' in Śaka 1455, Vijaya (=1533 A.C.) (No. 59 of 1912). Probably this refers to certain political disturbances in that part of the Penugoṇḍa-rājya at the time. In Śaka 1454, Nandana (=February 1533, A.C.), he granted a charter to the people of Kevatāḷada-sīme who had migrated from that district and personally prevailed upon them to rehabilitate the *sīme*. (No. 492 of 1915). No. 360—T.T. of our collection furnishes the latest date for him, viz., Śaka 1463, Plava (=21-12-1541 A.C.). Thus in the reign of Achyutarāya, the Salaka family comprised four members, a father and three sons, the two elder of whom, viz., Periya-Tirumalarāja and Śiṟu-Tirumalarāja, wielded much authority in the state and through their arrogant behaviour alienated the allegiance and sympathy of the feudatory chiefs of Achyutarāya, whose death was followed by a disputed succession, leading to 'the eventual usurpation by the Āravīḍu chiefs, who from very early times had rendered substantial military aid to the rulers of the First and Second Vijayanagara dynasties' (Ar. Sur. Rep. for 1908-09, page 190). Thus the power and prestige of the Salaka chiefs, which they enjoyed during the reign of Achyutarāya, suddenly came to an end with the accession of Sadāśivarāya under whom Aḷiya-Rāmarāja, the prominent representative of the Āravīḍu family, exercised the suzerain authority in the state.

Bhutanatha Rama-Bhatlayya:—Rāmā-Bhaṭlu was another subordinate of Achyutarāya. He was the son of Vīramma and Bhūtanātha Chiṭṭa-Bhaṭṭa of Gautama-gōtra, Āśvalāyana-sūtra and Ṛik-Śākha, and resided in the suburb of Kṛishṇarāyapuram in Chandragiri situated in Vaikuṇḍavaḷanāḍu (No. 549—G.T.). His wife was Timmāji-amman who gave two villages in Tūrpu-Paḍaināṭṭu-Śīrmai in Śaka 1460, Viḷambi (23-12-1538 A. C.), for God Śrīkāḷahastīśvara for the merit of herself and her husband' (No. 167 of 1924). Rāmā-Bhaṭṭa was born under the star Aviṭṭam or Dhanishṭhā. In Śaka 1454, Khara (=18-2-1532 A. C.), he started the *Kōḍai-tirunāḷ* (summer festival) in the month of Āni for God Periya-Raghunāthan, i.e., Śrī Rāma whose temple stands in the northern part of Tirupati (No. 251—G.T.). No. 515—T.T. dated in Saka 1457, Manmatha (=26-12-1535 A. C.), mentions a *maṇṭapam* constructed by him at the entrance to Śrī Gōvindarāja's temple in Tirupati and an *agrahāram* denominated Tiruvēṅkaṭapuram established by him in Tirupati in which he installed an image of Raghunātha and provided for its worship. He also arranged for certain offerings for God Vēṅkaṭēśa for which he paid in Śaka 1458, Durmukhi (=15-12-1536 A. C.), a sum of 225 *Ghakram-pon* into the treasury of the

temple to form a capital fund (No. 549—T.T.). He consecrated an image of Śrī Gōpāla-Kṛishṇa in his *tōppu* (grove of trees) in Tiruchchukanūr surnamed Varadarājapuram and in Śaka 1458, Durmukhi (=7-1-1537 A. C.), he deposited a sum of 1700 *naṛpaṇam* as capital from the interest on which the daily propitiation of the image had to be carried on (No. 135—G.T.). Within five days of the above date, i.e., on 12-1-1537 A. C., he arranged through a deposit of 15000 *naṛpaṇam* for the offering of 300 *appa-paḍis* yearly to the processional image of Śrī Vēṅkaṭēśa at his *maṇṭapam* built on the bank of the *Achyutarāya-kōnēri* (No. 425—T.T.). For similar offering of *dōśai-paḍis* he granted in Śaka 1462, Śārvari (=25-1-1541 A. C.), the village of Ālambākkam in Perumbēr-śīrmai yielding 150 *rēkhai-pon* annually as income, together with the payment of 3600 *naṛpaṇam* in cash (No. 531—T. T.).

Rāmā-Bhaṭlu had previously granted the village of Vaḷitiraṭṭi in the Viḷuppurattu-śīrmai of the Tiruvadirājyam to a *Śrōtriya-Brāhmaṇa* by name Trivēdi Mahādēva-Sōmayāji, son of Lingama-Bhaṭṭa of Rēvaṇūr, belonging to the Harita-gōtra, Āpastamba-sūtra and Yajuś-śākha, who in Śaka 1456, Jaya (=17-6-1534 A.C.), transferred it to the temple for offerings provided by him from its income of 250 *rēkhai-pon* (No. 447—T. T.). The Viḷuppura-śīrmai was a sub-district formed of the villages situated round about the modern town of Viḷuppuram, the head-quarters of a taluk in the South Arcot district and a junction station on the South Indian Railway. The Tiruvadi-rājyam was a province of the Vijayanagara empire and was formed of a portion of the territory comprised within the ancient Toṇḍa-maṇḍalam of the Chōḷa times, while other portions of it went to make up the Paḍavīḍu-rājyam and the Chandragiri-rājyam of the Vijayanagara times. The Tiruvadi-rājyam seems to have been formed only during the reign of Kṛishṇarāya and sometime placed under the charge of Karaṇikka Maṅgarasayya, as evidenced by No. 426 of 1909 of the Mad. Ep. Coll. dated in the cycle year Śrīmukha (Śaka 1435=1513 A.C.), and continued as a province throughout the reign of Achyutarāya as indicated by our epigraph No. 447—T.T. But during the reign of Sadāśivarāya the Tiruvadi-rājyam was reduced into the Tiruvadi-śīrmai and made a 'subdivision of Tirumunaippāḍi-vaḷanāḍu, which was itself a portion of Vāḷudilampaṭṭu-uśāvaḍi (i.e. chāvaḍi) in Kuṛukkai-kūṛṛam, a district of Malāḍu alias Jananātha-vaḷanāḍu' (No. 312 of 1921). That is to say, the new groupings of the country, so far as they related to that particular province, were given up in favour of the older divisions (Cf. Nos. 308 and 311 of 1921 and No. 431 of 1909). To have granted a village in the Tiruvadi-rājyam, Rāmā-Bhaṭṭar must have

occupied the responsible post of the viceroyalty of the province sometime prior to Śaka 1456. He is stated to have been the first governor of Udayagiri under Achyutarāya (Mad. Ep. Rep. for 1908, para 82) and, from the existence of his inscriptions at Tirupati, Kalahasti and other surrounding places, he appears to have governed the Chandragiri-rājya sometime during the period from Śaka 1458 to 1463, i.e., 1536 to 1542 A. C. (No. 165 of 1922).

Rama-Bhatlayya's Viceroyalty:—Rāmā-Bhaṭlu must therefore have successively administered the Udayagiri-rājya as its first governor under Achyutarāya about Śaka 1452 (=1530-31 A.C.), the Tiruvadi-rājya about Śaka 1456 (=1534 A.C.) (No. 447—T.T.), the Udayagiri-rājya for a second time during the Śaka years 1457 and 1458 (=1535-37 A.C.) (Nos. 432 of 1923, 607 of 1907, 210 of 1894 and 159 of 1905), the Chandragiri-rājya between the Śaka years 1458 and 1463 (=1536 and 1541 A.C.) (Nos. 160, 167 and 174 of 1924 and 577 of 1919), and the Penugoṇḍa-rājya during Śaka 1463 and 1464 (=1541 and 1542 A.C.) (Nos. 176 and 177 of 1913). From Udayagiri he restored the grant of the village Aṇḍupāru to the temple at Nandalur in the Cuddapah district 'on the request of Tāḷapāka Tirumalayyaṅgāru, with the permission of the king', in Śaka 1456, Manmatha (=1535-36 A.C.) (No. 607 of 1907). In the Penugoṇḍa-rājya he 'remitted *rājulagutta* tax in the *māgāṇi* of Krottacheruvu, for the merit of the king', in Śaka 1463, Plava (=17-10-1541 A.C.) (No. 176 of 1913), and also the 'taxes on marriages and the taxes on the earnings of Brahmans for the merit of the king,' in Śaka 1464, Śubhakṛit (=5-4-1542 A.C.) (No. 177 of 1913). He was an able 'general and viceroy of Achyutarāya' and occupied 'a pre-eminent position' in the state. In the grant of a village by the king, Rāmā-Bhaṭṭar received 'a small share probably in his capacity as a scholar' (Mad. Ep. Rep. for 1925, para 33). He had also received from Achyutarāya Mahārāya, through a copper-plate grant, the village Kāsaram in Kalimichchi-Śīrmai, with the income of which he arranged for offerings for Śrīkāḷahastīśvara in Śaka 1454, Nandana (=20-5-1532 A.C.) (No. 159 of 1924). From No. 432 of 1923 from Saṅgamēśvaram in the Kurnool district, which records his grant of the village Bīravōlu 'to the gods Saṅgamēśvara of Saṅgamēśvaram and Mallikārjuna of Śrīśailam' and for feeding Brāhmaṇas, we are informed that Mosalimaḍugu-sīma was granted to Rāmābhaṭlu as *nāyaṅkara* by Achyutarāya. Kandukuru No. 78 of the "Nellore Inscriptions" from Siṅgarāyakoṇḍa dated in Śaka 1458, Manmatha (=2-3-1536 A.C.), furnishes the information that Rāmābhaṭlu, 'who was skilled in the administration of the empire of king Achyutarāya' was at the time governing the Udayagiri-durgam

which was considered the primary *durgam* in the Vijayanagara empire, and that he appointed, as his assistant to the office of the governor of Udayāchala or Udayagiri, Vēṅkaṭādrayya, the son of Yaṇḍalūri Tima-Jōsya of Vishṇu-vardhana-gōtra and a scholar who studied the Ṛig-Vēda and other Vēdas. The record under reference registers the grant by Vēṅkaṭādrayya of the village Chāṅgollu in the Kandukūru sīma within the Udayagiri-rājya to God Parṇaśāla Śrī Narasiṁha at Sōmarājupalli as a *sarvamānya* for the merit of Achyutadēva Mahārāya and Rāmā-Bhaṭlayya. This Yaṇḍalūru Vēṅkaṭādrayya is the donor whose gift of a village yielding 700 *rēkhai-pon* to the temple of Śrī Vēṅkaṭēśvara in Śaka 1460, Viḷambi (=23-12-1538 A.C.), and of a sum of money to the temple in Śaka 1462, Śārvari (=4-5-1540 A.C.), is registered in Nos. 399 and 517—T.T. respectively. No. 582 of 1919 from Conjeevaram dated in Śaka 1472, Sādhāraṇa (=7-2-1551 A.C.), during the reign of Sadāśivarāya, registers, under the king's introduction, the 'gift of the village of Śiṭṭaṇañjēri by Rāmābhaṭṭa, son of Bhūtanātha Chiṭṭabhaṭlu, for offerings to the God Vēgavati Raghunāthan,' and this shows that Rāmābhaṭlu not only served Achyutarāya throughout his reign but also continued in service under his successor Sadāśivarāya for about a decade until 1551 A.C.

Bhutanatha Ellappayya :—Bhūtanātha Ellappayya, the donor in No. 405—T.T., must be a cousin of Rāmā-Bhaṭṭar for whose merit he made a gift of 200 *pon* to the temple of Śrīkāḷahastīśvara in Śaka 1462, Śārvari (=27-1-1541 A.C.) (No. 162 of 1922). He was the son of Bhūtanātha Ellā-Bhaṭṭar, of Gautama-gōtra, Āśvalāyana-sūtra and Ṛik-śākha, and like Rāmā-Bhaṭṭar resided in Chandragiri in the suburb of Kṛishṇarāyapuram. In Śaka 1463, Plava (=9-12-1541 A.C.), he granted to the temple the income of 200 *rēkhai-varāhan* from Rathakēvuḷḷi and of 100 *rēkhai-varāhan* from Uttamapaḷḷi, two villages situated in Ādināṭṭu-śīrmai (No. 405—T.T.). The grant is preceded by the historical introduction of Achyutarāya and it therefore appears that he held some position among the provincial staff at Chandragiri.

Immadi Ellappayya :—Immaḍi Ellappayya, mentioned in No. 426—T.T. as having made a donation of 15,000 *naṛpaṇam* in Śaka 1458, Durmukhi (=12-1-1537 A. C.), for certain offerings for God Vēṇkaṭēśa, was an officer of Achyutarāya, though his antecedents are not known. He was the son of Vaṅgāpuram Timmaṇa-Uḍaiyar and he constructed a *maṇṭapam* on the bank of Achyutaraya's tank. He was also probably related to Rāmā-Bhaṭlu of Chandragiri. The date of his donation is the same as the dates of the gifts made by Achyutarāya and some of his officers, viz., Rāmā-Bhaṭlu,

Bāchcharasayya, Viśvanātha-Nāyaka, Salakarāja Siṅgarāja and Kṛishṇappa-Nāyaka.

Bayakara Ramappayya :—Bayakāra Rāmappayya or Rāmayya, 'the partner of the king in the administration of the country,' comes to notice in two records of which one belongs to Achyutarāya's reign and another to Sadāśivarāya's reign. He was the son of Hiriya or Periya-Lakkalīśamma and Periya-Timmarasayya of Parāśara-gōtra, Āpastamba-sūtra and Yajuś-śāka and a native of Pādirikuppam, and 'the daughter's son of Tōḍaramalla Kaḷḷinātha, the commentator of Śārṅgadēva's *Saṅgītaratnākara* and the protege of Mallikārjuna Prauḍhadēvarāya.' His son was Liṅgālayya and his daughters were Kāmamma and Achchutamma. The provision made by him for offering one *tiruppōnakam* daily for Śrī Vēṅkaṭēśa is referred to in connection with the six *tiruppōnakams* provided in Śaka 1456, Jaya (=20-7-1534 A. C.), for the merit of Chikka-Vēṅkaṭādrirāya, i.e., Kumāra-Vēṅkaṭādri, son of Achyutarāya, by Bāchcharasayya, son of Śrīrāmayya of Parāśara-goṭra, Āpastamba-sūtra and Yajuś-śākha, residing in the same village of Pādirikuppam (No. 439—T.T.). Rāmappayya's father Timmarasayya had similarly arranged in Śaka 1460, Viḷambi (=18-9-1538 A. C.), for the daily propitiation of Śrī Gōvindarāja in Tirupati through the gift of the villages Chīrāla, Pērāla and Āṇḍupalli situated in the Koṇḍavīḍu-śīrmai and Koppōli in Manamapōlu-śīrmai in the Koṇḍavīḍu-rājya (No. 254—G.T.). The first three villages together yielded an income of 150 *rēkhai-pon* and the last village 350 *rēkhai*, making up a total of 500 *pon*. In Śaka 1466, Krōdhi (=16-6-1544 A. C.), falling into the reign of Sadāśivarāya, Rāmappayya instituted fresh services in the temple of Śrī Gōvindarāja, partly in substitution of the services previously arranged by his father and partly in addition to them. Towards these he granted the villages of Paruchchūr in Addaṅki-sīrmai, Kuppāyinikoṇḍai in Vellamukkoṇḍai (i. e., Bellaṁkoṇḍa) and Kāruchchūṟu in another *śīrmai*, all situated within the Koṇḍavīḍu-rājya (No. 352—G.T.). The grant of Koppōlu made by Timmarasayyar was continued and for Chīrāla, Pērāla and Āṇḍupalli was substituted half the village of Kuḷattūr, situated to the east of Īchchampāḍi in Neḍu-nāḍu, after deducting the *agrahāram* attached to it, so as to yield the 150 *rēkhai-pon* hitherto derived from the three villages together, which were now released from the grant. The five villages were expected to yield 950 *rēkhai* to the temple annually and as charges upon this sum offerings were provided by him for Śrī Gōvindarāja and certain minor deities for the merit of Bāchcharasayyar's son Kṛishṇappayyar. A portion of the donor's share of the *prasādam*

was given with libations of water in the presence of the same deity for the merit of Bāchcharasayyar to Śrīnivāsa-Bhaṭṭar, son of Udayagiri Dēvarāya-Bhaṭṭar of Vāśishṭha-gōtra and Āśvalāyana-sūtra, to be enjoyed by him and his descendants. This Udayagiri Śrīnivāsa-Bhaṭṭar was the famous commentator of Kāḷidāsa's "Śākuntala-Nāṭaka", and he was at the time the priest (*Pūjāri* or *Nambi*) conducting worship in the temple of Śrī Rāma or Raghunātha situated in the northern part of Tirupati, where his descendants still continue to discharge the priestly functions.

Ramappayya's Kinsmen :—From the genealogy of the family given on page 105 of the Mad. Ep. Rep. for 1919, we learn that Rāma-mantri who married Telugamā had five sons, viz., Peda-Timmaya, Timma-mantri, Sūra, Bhāskara or Rāmaya-Bhāskara and Bhāvaya, and a daughter Chinnamāmbā married to Pratāpa-Yalla. Of these sons Peda-Timmaya, the father of Bayakāra Rāmaya who was governor of Koṇḍavīḍu, is identical with Periya-Timmarasayyar, the father of Bayakāra Rāmappayya, mentioned in our record No. 352—G.T. Bāchcharasayya who was the son of Śrīrāmayya and who made provision for offerings in Śaka 1456 for the merit of Chikka-Vēṅkaṭādri-rāya (No. 439—T.T.) is the same Bāchcharasayya for whose merit his nephew Rāmappayya provided for offerings for Śrī Gōvindarāja in Śaka 1466 (No. 352—G.T.). Rāmappayya also constructed 'the temple of Bāchēśvara, Ammēśvara and Kṛishṇēśvara for the merit of his uncle Bācharasayya, his aunt Ammājamma and his brother Kṛishṇappa' in Śaka 1461, Vikāri (=25-8-1539 A.C.) (No. 306 of 1918). This Bāchcharasayya is identical with Bhāskara or Rāmaya-Bhāskara, the fourth son of Rāma-mantri in the genealogical table referred to above. It also appears that Bhāskara and Bhāvaya represented as the fourth and the fifth sons on the table were really one and the same person whose exploits and charities are attributed to two different individuals in the Mad. Ep. Rep. for 1915, para 51, and for 1916 para 67; and No. 422 of 1915. In the same table Kṛishṇappayya is shown as the son of Peda-Timma and the younger brother of Bayakāra Rāmappa, but it is explicitly stated in No. 352 of our collection that Kṛishṇappayya was the son of Bāchcharasayya, the paternal uncle of Rāmappayya. This filial relationship of Kṛishṇappayya with Bāchcharasayya is confirmed by the combination of their names in the consecration of the deities designated after them. As the son of Bāchcharasayya, Kṛishṇappayya was a cousin of Bayakāra Rāmappayya with a brotherly relationship and not his own brother as represented in the genealogical table. Rāmappayya's aunt Chinnamāmba is brought to notice in No. 401—G.T. of our

collection as Chinnamman, the wife of Pratāpa Ellamarasa of Ātrēya-gōtra, Āśvalāyana-sūtra and Ṛik-śākha, and as the donor of the village of Vaṅkāyalapāḍu surnamed Śrī-Rāmachandrapuram in Koṇḍavīḍu-śīrmai with an annual income of 300 *rēkhai*, in Śaka 1469, Plavaṅga (=8th July 1547 A. C.), in the reign of Sadāśivarāya. This grant-village Vaṅkāyalapāḍu was previously converted into an *agrahāra* and denominated Rāmachandrapura by Chinnamāmba on the occasion of the lunar eclipse that occurred on the full moon day in the month of Chaitra in the cyclic year Śārvarī, Śaka 1462, corresponding to the 22nd March 1540 A.C., in conjunction with her other charities, viz., the building of a temple of Śiva called Parvatanātha at Sāntalūru and the construction of the tank Gōpinātha-samudra near Vaṅkāyalapāḍu, as reported in No. 422 of 1915 of the Mad. Ep. Coll.

Their Official Career under Achyutaraya :—Bayakāra Rāmappayya or Rāmayamantri was an able minister and viceroy of both Achyutarāya and Sadāśivarāya (No. 464 of 1914). Like his uncle Bhāskara, he 'also obtained from king Achyutadēvarāya the governorship of Koṇḍavīḍu together with the *insignia* of authority such as the parasol of pearls,' constructed a number of temples and tanks and 'founded many Brahman villages in the Āndhradēśa and presented them to Brāhmaṇas' (Mad. Ep. Rep. for 1915, para 51). During the reign of Sadāśivarāya he is stated to have secured the viceroyalty of Koṇḍavīḍu from Aḷiya-Rāmarāja (Mad. Ep. Rep. for 1915, para 51). No. 439—T.T. of our collection is apparently the earliest inscription to refer to his activities in the reign of Achyutarāya in Śaka 1456, Jaya (=20th July 1534 A.C.). At the end of the same year, i.e., on 7-2-1535 A.C., he is seen to be in charge of the Hadināḍu-sīme in the Mysore country wherein his agent 'restored the villages and lands belonging to the temple of Mallikārjuna at Old Mōḍahaḷḷi' (No. 245 of 1913). Eight epigraphs mentioning his charities relating to the building of temples, construction of tanks and establishment of villages come from some of the villages of the Bellary district, and all of them are dated in Śaka 1461, Vikāri, i.e., at the end of August 1539 A.C. (Nos. 300 to 307 of 1918). His second gift to the temple of Śrī Vēṅkaṭēśvara at Tirumala was made in Śaka 1466, Krōdhi (=16-6-1544 A.C.) (No. 352—G.T.); and his later charities are again found in a village of the Bellary district in the latter part of the same year, i.e., on 27-1-1545 A.C. (Nos. 514 and 517 of 1914), while his latest record comes from another village of the same district with the date Śaka 1478, Nala (=12-4-1556 A.C.) (No. 304 of 1925). With this distribution of his records in the different provinces of the empire compared

with the statement of some of them, it is inferable that he was promoted from the lower ranks to the governorship, for the first time, of Koṇḍavīḍu by Achyutarāya and that he retained the rank since then, though transferred to the other provinces. If the statement of his inscriptions is taken literally, the inference would be inevitable that the governorship of Koṇḍavīḍu was confined in the family of Rāmayāmātya for two generations during which his uncle Rāmaya-Bhāskara administered it for about a decade from 1530 to 1539 A.C. and he himself governed it for nearly two decades from 1539 A.C. onwards. Rāmappayya was a capable administrator 'who was bearing the burden of the kingdom with the king' in the government of the provinces, just as Rāmā-Bhaṭlayya did. He was the author of "Svaramēḷakaḷānidhi", a treatise on music, which art he must have acquired from his maternal grandfather Tōḍaramalla-Kaḷḷinātha. His father Periya-Timmarasayya or Peda-Timmaya belonged to the personal staff of the king as his *Rāyasam* officer (Secretary) as mentioned in No. 254—G.T. His uncle Bāchcharasayya also held the viceroyalty of Koṇḍavīḍu for a decade during Achyutarāya's reign. It is reported that this uncle 'founded the town of Gōpīnāthapura (at the foot of the Koṇḍavīḍu hill) for the first time with its magnificent walls, set up therein an image of God Gōpikāvallabha (i.e., Gōpīnātha) in all grandeur, that he ruled the Āndhra-maṇḍala and conquered all the Muhammadan armies with his valour and that he was the able minister of Achyutadēvarāya' (Mad. Ep. Rep. for 1916, page 68). It was this Bāchcharasayya or Rāmaya-Bhāskara that was placed in charge of the Vinukoṇḍa fortress by Kṛishṇarāya as soon as it was captured from Pratāparudra Gajapati in the earlier half of 1515 A.C., along with other officers over the other captured forts, as mentioned in the "Rāyavāchakamu" (Note 1 on page 162 *ante.*) Bāchcharasayya accompanied king Achyutarāya and some of his officers, viz., Rāmā-Bhaṭṭa, Aḍaippam Viśvanātha-Nāyaka, Salakarāja Siṅgarāja, Immaḍi-Ellappa-Uḍaiyar and Kṛishṇappa-Nāyaka to Tirumala in Saka 1458, Durmukhi (=12-1-1537 A. C.) (No. 440—T.T.), when each one of them paid 15000 *naṛpaṇam* into the *Śrī-Bhaṇḍāram* for the propitiation of the deity with 300 *appa-paḍis* apiece yearly. It cannot be merely a religious tour that this group of royal officers and the king undertook at the time, but the progress of Achyutarāya through the country must relate to some military operations occasioned by some war waged probably in the south to which we have no direct clue at present. Kṛishṇappayya, the son of Bāchcharasayya, must have followed in the wake of his family tradition of royal service and served Achyutarāya in some capacity.

Dalavayi Timmarasayya :—As the seat of a viceroy and the capital of one of the provinces of the Vijayanagara Empire, Chandragiri was an important political and military centre. The original building of the fort at the place is traditionally ascribed to a Yādava Rāya named Immaḍi-Narasiṁha and its date is given as Śaka 922 (=1000 A.C.). Probably Vīra-Narasiṁha Yādavarāya, a Chōḷa subordinate of the 13th century (page 118 *ante*), is the Yādava Rāja referred to here and, if so, the Śaka year is ante-dated by about two centuries and a half. "Sāḷuvābhyudayam" relates that Sāḷuva Narasiṁha, on the advice of his chief minister, transferred his main army (*mūlabala*) to Chandragiri before setting out on his conquering expeditions (page 144 *ante*). It is reported that later on Kṛishṇarāya confined his half-brother Achyutarāya along with other princes of the royal family in the fort at Chandragiri till almost the end of his reign when he ordered his brother's release in or about 1528 A.C. in order to take part along with himself in the administration of the empire, after his hopes till then centred in his young son Tirumala were frustrated, owing to the prince's sudden death prematurely. Part of Achyutarāya's army was stationed at Chandragiri and it was under the command of his Brāhmaṇa general Daḷāvayi Timmarasayya, son of Pradhāni Sōmarasayya of Kāśyapa-gōtra, Āśvalāyana-sūtra and Ṛik-śākha. Epigraph No. 558—T.T. dated in Śaka 1462, Śārvari (=31-12-1540 A.C.), registers his donation of 15,000 *naṛpaṇam* and the gift of the village of Samapura-Tiṇṇai in Gōkulagunḍachchīrmai with an income of 150 *rēkhai-pon*. The deposited capital was intended for daily offerings for God Vēṅkaṭēśa and the income from the village for occasional offerings for the processional image. He had also constructed a *maṇṭapam* in Narasā-Nāyakkar-tiruvīdhi at Tirumala and another *maṇṭapam* in the grove of trees planted by him. The record states that Chandragiri was the residence of Timmarasayya. From his two gifts registered at Pushpagiri in the Cuddapah district in the years Śaka 1462, Śārvari (=1440 A.C.), and Śaka 1463, Plava (=1441 A.C.), in the reign of Achyutarāya (Nos. 302 and 303 of 1905), this general Timmarasayya is stated to have been 'in charge of the Ghaṇḍikōṭa-sīma, to which Pushpagiri belonged.' His father Pradhāni Sōmarasayya was 'the *Upapradhāna* (i.e., second minister) Sōmarasa, an assistant of Timma (Sāḷuva Timmarasayya, the *Mahāpradhāna* of Kṛishṇarāya) and the son of Mēḷamamantri of Chandragiri' Mad. Ep. Rep. for 1923, para 80; Ar. Sur. Rep. for 1908-09, page 183). No. 186 of 1897 from Bapatla which registers a gift of land made by Sōmarasa-mantrīśvara, son of Chandragiri Mēḷamamantri, in Śaka 1440, Bahudhānya (=24-5-1518 A.C.), on the order

of Mantrīśvara Sāḷuva Timmayārya with the permission of king Śrī Kṛishṇa-rāya, records at the end that the above charity of Sōmarasayya was executed by his son China-Tirumalayya, who must be identical with Daḷavāyi Timmarusayya. It is possibly this same Timmarusayya to whom, as a military commander, was granted Yaḷape (Yalpi in the Bellary district) by Kṛishṇarāya as a *mukhāsa* village with the obligation of maintaining certain contingents of horses, as recorded in No. 216 of 1913.

Perunkondai Virappanna :—Peruṅkoṇḍai (Penugoṇḍa) Vīrappaṇṇa was a royal officer belonging to the personal staff of Achyutarāya. He was the king's door-keeper (*Achyutarāya-mahārāya-vāśal*), as mentioned in No. 21 A—T.T. His parents were Lēpākshi Nandilakku-Śeṭṭi and Muddamma. He had two younger brothers of whom Vīraṇa-Nāyaka in conjunction with his elder brother Vīrappaṇṇayya is reported to have built the *prākāra* walls for the temple of Lakshmīdēvi at Lakhanapura and granted certain incomes to the same temple (Mad. Ep. Rep. for 1912, para 56); and the other younger brother Chikka-Mallappa-Nāyaka of Penugoṇḍa is said to have 'made over part of his rights in the *dharmakartā-prasāda* at Vīrapura, to a certain Saṅkayadēva-Uḍaiyar', 'for the merit of his father Lakku-Śeṭṭiyār, mother Muttāyamman and elder brother Vīrappaṇṇagaḷ' (No. 163 of 1922). Vīrappaṇṇa himself is seen to have constructed the Kalyāṇa-Vēṅkaṭēśa-Perumāḷ temple at Narayanavanam in the Chittoor district in Śaka 1463, Plava (=1541-42 A.C.), during the reign of Achyutarāya, for the merit of Vēṅkaṭādrirāya-Mahārāya (Mad. Ep. Rep. for 1912, para 56). He also made grants of villages and lands to the temples at Śrīkāḷahasti in the Chittoor district (No. 166 of 1922) and Lepakshi in the Anantapur district (Nos. 88, 89 and 90 of 1912). For God Vēṅkaṭēśa he presented a *vaṭṭil* (tray or platter) of pure gold of 10 *mārṟu* (carats) fineness weighing 330 pagodas probably and valued at 5000 *paṇam* (No. 21 A—T.T.) and in Śaka 1458, Durmukhi (=15-12-1536 A.C.), gave the village of Pāchikalapāḍu in the Gaṇḍikōṭa-śīrmai (No. 21—T.T.) and also deposited in Śaka 1460, Hevilambi (=22-1-1538 A.C.), a certain sum of money as capital for offerings for Tiruvēṅkaṭamuḍaiyān for the merit of Achyutadēva Mahārāya (No. 22—T.T.). From the valuation of the 330 pagodas or *varahas* of pure gold at 5000 *paṇam*, we get to know that on the average a *varaha* of pure gold was worth about 15 *paṇam*; but from the value of 10 *naṟpaṇam* that we found the gold coin *varaha* or *pon* to have commanded during the same reign (page 228 *ante*), we are forced to conclude that the coin in circulation at the time was of inferior quality, containing only two thirds or less of pure

metal in weight mixed up with a base metal such as copper to make up the remaining weight of a third. He made further gifts of a silver plate and a silver vessel in the cyclic year Vikāri (=27-1-1540 A.C.) (No. 26—T.T.), and of 15000 *naṛpaṇam* in Śaka 1462, Śārvari (=27-1-1541 A.C.), for offerings for the processional image at his *maṇṭapam* constructed in the *Narasā-Nāyakkar-vīdhi* (No. 414—T.T.). He must have been holding some high position in the state to be enabled to make grants of villages to several temples and gifts of money on a large scale, together with the presentation of gold and silver vessels. From his original post of the door-keeper of Achyutarāya's palace and sometime *taḷavāra* (*talayāri*) of Vidyānagara (Vijayanagara (Nos. 785 and 786 of 1917) he must have been promoted to the governorship or a slightly subordinate office in the provinces of Penugoṇḍa and Chandragiri. Vīrappaṇṇa appears to have been a devout worshipper of God Vīrēśvara, abiding on the Kūrmaśaila (hill) at Lēpākshipura in the Anantapur district, 'who had bestowed favours on Vīrappaṇṇa,' and to this deity he had not only made gifts of villages himself (Nos. 88, 89 and 90 of 1912 and No. 781 of 1917), but also caused the grant of several villages to be made by king Achyutarāya (No. 785 of 1917) and by his other officers such as Bhaṇḍāra Timmappa (No. 72 of 1912), Daḷavāyi Kṛishṇappa-Nāyaka (No. 73 of 1912) and Achyutarāya Mallappaṇṇa (No. 576 of 1912). It is possible that the grant by these three royal officers 'at the instance of Vīrappaṇṇa' was occasioned by their subordinate relationship to him as his lieutenants in the administration of the Penugoṇḍa-rājya or its division the Rodda-nāḍu.

Angaraja Nagappayya :—Aṅgarāja Nāgappayya who paid his obeisance to God Vēṅkaṭēśa and presented 15,000 *naṛpaṇam* to the temple in Śaka 1462, Śārvari (=27-1-1541 A.C.) (No. 559-T.T.), in company with Rāmā-Bhaṭṭar and Peruṅkoṇḍai Vīrappaṇṇan, must have been a body-guard of the king, as his designation "Aṅgarāja" indicates. He had built a *maṇṭapam* in the *Narasā-Nāyakkar-aṅkaṇam* at which 300 *appa-paḍis* were required to be offered to the processional image annually from the interest on the above sum.

Adaippam Visvanatha-Nayaka, Founder of the Nayaka Dynasty of Madura :—Viśvanātha-Nāyaka of the Kāśyapa-gōtra, the founder of the Nāyaka Dynasty of Madura, comes to notice in No. 451—T.T. He was the son of Nāgama-Nāyaka, the able general of Śāḷuva Narasiṁha, and served Achyutarāya originally as his *Aḍaippam* officer, i.e., betel-bearer. Like Peruṅkoṇḍai Vīrappaṇṇan and Aṅgarāja Nāgappayyar, Viśvanātha-Nāyaka also deposited 15,000 *naṛpaṇam* in the temple-treasury for offerings for the deity at his

maṇṭapam built on the bank of *Achyutarāya-kōnēri*, when he accompanied the king along with some of his officers, viz., Rāmā-Bhaṭlu, Salakarāja Siṅgarāja, Immaḍi-Ellappayya and Kṛishṇappa-Nāyaka, to Tirumala in Śaka 1458, Durmukhi (=12-1-1537 A.C.). Nāgama-Nāyaka who served under Sāḷuva-Narasiṁha does not appear in the succeeding reigns and his son Viśvanātha-Nāyaka who is first mentioned under Achyutarāya does not appear in the earlier reigns, and the latter's service under Kṛishṇarāya is only inferred. As a military officer, Viśvanātha-Nāyaka is reported to have followed Achyutarāya 'in his campaign against Travancore' and 'conquered many kings including the Pāṇḍyas on the battlefield in the Tiruvaḍi (Travancore) country and acquired by force the sovereignty over Madhurā-rājya' (Ar. Sur. Rep. for 1911-12, page 194). In addition to this sovereignty over the Madura country possessed during the reign of Achyutarāya, Viśvanātha-Nāyaka is stated 'to have acquired the Tiruvaḍi-dēśa (i.e., Travancore) as an *amaranāyakam* from Rāmarājar-Ayyan (i.e., Aḷiya-Rāmarāja)' during the time of Sadāśivarāya (Mad. Ep. Rep. for 1912, para 58). He is mentioned in No. 599 of 1916 of Śaka 1472, Sādhāraṇa (=22-9-1550 A.C.), as the agent of Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhalayadēva Māharāja, while No. 385 of 1916 of Śaka 1480, Kāḷayukti (=3-12-1558 A.C.), designates him 'as the agent of (the Karṇāṭa king) Rāmarājadēva,' i.e., Aḷiya-Rāmarāja who was 'the agent (*kāryakarta*) of the whole empire of Sadāśivadēva-Mahārāya' (No. 475 of 1915). He also granted for the merit of Āḷiya-Rāmarāja, 'son of Śrīraṅgarājayyadēva Mahārāja, i.e., Raṅga I,' 'an annual fee (to the temple) collected from each loom of the *Kaikkōḷa-Mudalis* and from the residents living in the *maḍaviḷāgam* of the temple at Anniyūr' (Mad. Ep. Rep. for 1916, para 70). As in the time of Achyutarāya, Viśvanātha-Nāyaka appears to have taken part in the war against Tiruvaḍi carried on by Viṭṭhalayadēva and his cousin China-Timmarāja under orders of Sadāśivarāya and Aḷiya-Rāmarāja (Mad. Ep. Rep. for 1917, para 48; and for 1915, para 50). It may be noted that the Nayaka dynasty founded by Viśvanātha-Nāyaka flourished for nearly two centuries from 1559 to 1736 A.C. with Vijayaraṅga-Chokkanātha as its last ruler (Ar. Sur. Rep. for 1911-12, page 194; Mad. Ep. Rep. for 1911, para 62).

Adaippam Mallappa-Nayaka :—Another *Aḍaippam* officer of Achyutarāya was Mallappa-Nāyaka, son of Timmappa-Nāyaka of Neḍuṁkuṉṟam. He is recorded to have paid 450 *rēkhai-pon* into the *Śrī-Bhaṇḍāram* upto the cyclic year Viḷambi which he supplemented by the payment of 206 *rēkhai* in Śaka 1461, Vikāri (=26-2-1540 A.C.), and with this aggregate capital of

656 *rēkhai-pon* he arranged for certain offerings for God. It is mentioned that Achyutarāya 'had very high regard' for him and that for his merit the king consecrated a Dakshiṇāmūrti shrine in Kīḷputtūr in the Wandiwash taluk of the North Arcot district, in the cyclic year Vikāri (=January 1540 A.C.) (Mad. Ep. Rep. for 1916, para 67). Five inscriptions[1] belonging to him come from Devikapuram in the North Arcot district ranging in dates between Śaka 1451, Virōdhin (=1529 A.C.) and Śaka 1464, Śubhakṛit (=12-2-1543 A.C.); one No. 108 of 1918 from Kugaiyur in the South Arcot district dated Śaka 1465, Śōbhakṛit (=12-8-1543 A.C.), during Achyutarāya's reign; and one more No. 240 of 1904 from Singavaram also in the South Arcot district of Śaka 1472, Sādhāraṇa (=1550 A.C.), falling into the reign of Sadāśivarāya.

Rayasam Ramachandra-Dikshita :—Rāyasam Rāmachandra-Dīkshita, son of Nāgara-Bhaṭṭa of Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākha, must have been a *Rāyasam* or secretary of the king. Like other royal officers, he too had built a *maṇṭapam* on the bank of the *Achyutarāya-kōnēri* at Tirumala as well as a *maṇṭapam* in a garden laid out by himself. In Śaka 1455, Vijaya (=1-7-1533 A.C.), he paid 200 *rēkhai-pon* and also granted the village of Tāmarapākkam in the Yerumigaichchīrmai and arranged for the propitiation of Śrī Vēṅkaṭēśvara daily and of the processional image on certain festive occasions at his two *maṇṭapams* (No. 83—T.T.). Within a month and a half from the above date, i.e., on 13-8-1533 A.C., he made a further deposit of 5000 *naṛpaṇam* and provided for offerings for Śrī Vēṅkaṭēśvara daily, as previously, and to the processional image and the two consorts on the days of the star Rōhiṇi occurring each month, under whose ascendancy the *Dīkshita* was born (No. 58—T.T.). His third record dated in Śaka 1457, Manmatha (=26-12-1535 A. C.), mentions his mother Nāgamman. The two earlier epigraphs refer to him as a native of Agaram-Kaḍalāḍi alias Kumāra-Vēṇkaṭādrisamudram; and this *agrahāram* should have received the surname from Prince Vēṅkaṭādri, son of Achyutarāya.

Bhandaram Timmappa and Siru-Timmaya :—Timmappa, son of Bhaṇḍāram Apparasa of the Bhāradvāja-gōtra and Kātyāyana-sūtra, was a royal officer belonging to the treasury of the king, like his father. In Śaka 1453, Khara (=23-3-1531 A.C.), he paid a sum of 3000 *naṛpaṇam* which he intended to be utilised for purchasing the irrigation channel Mādhavan-kālvāyi flowing within the limits of the village Śīrpāḍi which was at the time in

NOTE 1 :—Nos. 360, 376, 381, 383 and 394 of 1912 of the Mad. Ep. Coll.

the possession of the *Dēśāntaris* (No. 62—T.T.). These latter had purchased it from Tūppil-Dīkshitar who got it through a grant from Kṛishṇarāya Mahārāya. In Śaka 1455, Vijaya (=18-7-1533 A.C.), Timmappan made a further payment of 2000 *naṛpaṇam* for offerings for the deity (No. 166—T.T.). This Timmarasa is stated to have granted the village of Muttakadahalli, under the name of Mahālakshmīpura, in Śaka 1456, Jaya (=1536 A.C.), to the temple of Mahālakshmī at Lakhanapuri near Hindupur, at the instance of Penugoṇḍa Vīrappaṇṇa (No. 72 of 1912). From No. 576 of 1912 from Lepakshi in the Anantapur district we learn that Bhaṇḍāra Timmappa had sold to Achyutarāya-Mallappaṇṇa for a gift to the local temple of God Vīrēśa in Śaka 1459, Hemalambi (=18-6-1537 A.C.), the village Nandicherla alias Virūpākshapura which 'was originally granted in Śaka 1389, Sarvajit, Pushya *śu.* 2, Monday, Makara-Saṅkrānti, to Timmappa's grandfather Vīmarśa by Virūpākshadēva-Mahārāya, son of Prauḍhapratāpa-Dēvamahārāya', i.e., on 28th December 1467 A.C. He is also known from No. 179 of 1913 from Bukkapatnam to have 'made rent-free the *dēvadāya* and *brahmadāya* lands below the tank of Hosakere, included in Penugoṇḍa, a district of Yeṛamaṇṭi-rājya' and announced it 'on the occasion when the king performed the *Lakshahōma* ceremony at Varadarājammana-pēṭhe', in Śaka 1455, Vijaya (=28-2-1534 A.C.); and this authority of remission of taxes indicates that he was holding the reins of administration of the Yeramaṇṭi-rājya, i.e., the Penugoṇḍa-rājya. Timmappa or Timmarasa had a younger brother Śiṛu-Timmayya who made a gift of 4000 *naṛpaṇam* to the temple in Śaka 1456, Jaya (=23-8-1534 A. C.) (No. 331—T.T.). With this sum as capital he arranged for the offering of one *vaḍai-paḍi* to Śrī Vēṇkaṭēśa on each of the 53 Fridays occurring in the year on which the deity had the *Puḷugukkāppu-muṛai* (i.e. the anointing of the holy body with the civet-oil during the weekly bath) conducted for Him, and on the 13 days of the star Mṛigaśīrsham in the year under which king Achyutarāya was born. Like their father Apparasar who served Kṛishṇarāya as his Treasurer, the two sons Timmappa and Śiṛu-Timmayya served Achyutarāya as his treasury officers.

Nottakkara Nagappa :—A royal appraiser of gems and jewels in the king's treasury was Nōṭṭam or Nōṭṭakkāra Nāgappan son of Rāmarasayyar, residing in the village of Kuṅjappalli. For the propitiation of the deity he gave two sums of money of which 1600 *naṛpaṇam* was paid in Śaka 1457, Manmatha (=6-1-1536 A.C.), and 1560 *naṛpaṇam* in Śaka 1462, Śārvari (=7-6-1540 A.C.) (Nos. 534 and 530—T.T.).

Dalavayi Krishnappa-Nayaka :—Kṛishṇappa-Nāyaka was the son of Chinṇappa-Nāyaka. Accompanying Achyutarāya to Tirumala in Śaka 1458, Durmukhi (=12-1-1537 A.C.), he paid 15,000 *naṛpaṇam* to the temple for offerings for the processional image at his *maṇṭapam* built on the bank of Achyutarāya's tank (No. 441—T.T.). His gift of the village of Goravanahaḷḷi surnamed Lakshmīsāgara in Rodda-nāḍu, a district of Penugoṇḍa-rājya, to the temple of Lakshmīdēvi at Lakhanapura in the same year Śaka 1458, Durmukhi, is registered in No. 73 of 1912 from Gorrepalle in the Anantapur district, which states that the gift was made 'at the instance of Vīrappaṇṇayya'. Similarly the gift of Muttakadahaḷḷi surnamed Mahālakshmīpura to the same temple in Śaka 1456, Jaya, 'by Timmarasa, son of Apparasa of the treasury,' is recorded to have been also made 'at the instance of Vīrappaṇṇayya of Penugoṇḍe' (No 72 of 1912). It is therefore certain that both Timmarasa, son of Bhaṇḍāra Apparasa, and Kṛishṇappa-Nāyaka, son of the cavalier (Sāṇi) Chinnappa-Nāyaka, were in some political capacity related to Peruṅkoṇḍai Vīrappaṇṇan, possibly as his lieutenants. During the reign of Achyutarāya his career seems to have been confined to the Penugoṇḍa-rājya, as disclosed by his two epigraphs Nos. 73 and 96 of 1912. He was still in the Penugoṇḍa province at the time of the accession of Śaḍāsivarāya for whose permanent occupation of the throne of Vijayanagara he offered prayers and made a grant of a village in Śaka 1465, Śōbhakṛit (=19-4-1543 A.C.), as reported in No. 800 of 1917. He is therein mentioned as Daḷavāyi Kṛishṇappa-Nāyaka, the son of Daḷavāyi Chennama-Nāyaka, and as 'the agent of the king.' In Śaka 1472, Sādhāraṇa (=1550 A.C.), he was governing the Kōtūra-sīma, which was granted to him as an *amaramāgaṇe*, as well as the Noṇambavāḍi 32,000 country, as noted in Nos. 71 and 85 of 1904; and in Śaka 1483, Durmati (=January 1562 A.C.), he held the *adigāram* over the southern province, probably the Paḍa-vīḍu-rājya, which included Kugaiyūr, in the modern South Arcot district, where his record No. 106 of 1918 occurs.

Periya-Timmappa and Chinna-Ramappa :—Periya-Timmappan and Chinna Rāmappan were the sons of Basava-Nāyaka who was the son of Koluva Tippu-Nāyaka of Vaimali-gōtra. Their payment of 15,000 *naṛpaṇam* for the offering of 300 *appa-paḍis* annually to the processional image at their *maṇṭapam* built in *Narasā-Nāyakkar-tiruvīdhi* (No. 562—T.T.) is dated on the same day in Śaka 1462, Śārvari, i.e., 31-12-1540 A.C., as the gift of Daḷavāyi Timmarasayya of Chandragiri (No. 558—T.T.). It is quite likely that they were subordinates of the *Daḷavāyi* and as such accompanied him to

Tirumala on the occasion of his visit. Chinna-Rāmappan is identical with Rāmappa-Nāyakkar-Ayyan, son of Basuvaṇa-Nāyakkar, who made a gift at Piranmalai for the merit of the king, as recorded in Nos. 217 and 222 of 1924, in the latter of which he is mentioned as the agent of Achyutarāyā. From the dates of these two epigraphs it appears that Chinna-Rāmappan or Rāmappa-Nāyakkar-Ayyan acted as the agent of the king in the south somewhere in the Ramnad district about the Śaka years 1460-61 (=1538-39 A.C.) and that he was then transferred to the Chandragiri-rājya in Śaka 1462 (=1540 A.C.), as indicated by No. 562 of our collection.

Minor Officers of Achyutaraya :—Other officers of Achyutarāya were less prominent. They were :—

Sriranga-Nayaka :—(1) Śrīraṅga-Nāyaka who provided in Śaka 1458, Durmukhi (=14-12-1536 A.C.), for offerings for God Vēṅkaṭēśa for the merit of Svāmi Achyutarāya Mahārāyar, Varadājammanavargaḷ and Chikka-Vēṅkaṭādri Uḍaiyar, through a deposit of 650 *naṟpaṇam* (No. 543—T.T.). He was the son of Tuḷuva Veṅgaḷu-Nāyakar who was a native of Paḍavīḍu. This donation is a day earlier than the gift of 225 *chakram-pon* by Rāmā-Bhaṭṭar-Ayyan (No. 549—T.T.) and the grant of Pāchikalapāḍu village by Peruṅkoṇḍai Vīrappaṇṇan (No. 21—T.T.).

Sajjarautu Chikkaya-Savayan :—(2) Sajjarautu Chikkaya-Savāyan, son of Pōlu-Nāyakan of Tirupati, who paid some money in Śaka 1457, Manmatha (=28-3-1535 A.C.) (No. 257-G.T.).

Matla Ramayya :—(3) Maṭla Rāmayya, son of Mallaya and disciple of Parāśara-Bhaṭṭāchārya of Harita-gōtra. His donation to the temple in Śaka 1457, Manmatha (=6-3-1536 A.C.) is registered under the historical introduction of Achyutarāya (No. 553—T.T.).

Astigirinathar :—(4) Astigirināthar, son of Astigiri-Nāyakar Aṇṇā-jiyār of Puduppākkam, whose arrangement for his daughter's *ubhaiyam* for the deity in Śaka 1460, Viḷambi (=17-3-1539), is also recorded under the historical introduction of Achyutarāya (No. 195—G.T.).

Gangu Reddi :—(5) Gaṅgu-Reḍḍi, son of Ōgamapāḍi Tappaḍa Basavu-Reḍḍi, whose deposit of 1500 *naṟpaṇam* in Śaka 1456, Jaya (=19-2-1535 A.C.), is also registered under the historical introduction of Achyutarāya (No. 475—T.T.). He paid a further sum of 10,080 *naṟpaṇam* in Śaka 1464, Śubhakṛit (=11-9-1542 A.C.) (No. 428—T.T.), and made a gift in Śaka 1468, Parābhava (=3-11-1546 A.C.), both these dates falling into the reign of Sadāśivarāya, of the income of half the village of Korlaguṇṭa in Śrīkara-nāḍu, amounting to

120 *rēkhai-pon* annually which he agreed to pay himself into the *Śrī-Bhaṇḍāram* each year, while retaining the possession of the half village as *uḷavaḍai-kāṇiyātchi* (No. 665—T.T.).

Adaippam Parmadamman and Rukminiamman :—Certain ladies are observed to have been on the personal staff of Achyutarāya. Aḍaippam Parmādamman and Rukmiṇi-amman whose services in the temple are registered in Nos. 541 and 540—T.T. dated in Śaka 1457, Manmatha (=26-12-1535 A.C.), under the king's introduction, were the betel-bearers of Achyutarāya, as their designation represents them to be. On the above date the two ladies accompanied Achyutarāya, Varadāji-amman and Kumāra-Vēṅkaṭādri during their visit to Śrī Vēṅkaṭēśvara's temple (Nos. 544 and 546—T.T.), along with Rāmā-Bhaṭṭar (No. 515—T.T.), Rāyasam Rāmachandra-Dīkshitar (No. 538—T.T.) and Malaiyapparayyan (No. 537—T.T.). Two other ladies Mallamman and Āravīṭṭu Lakshmī-amman are mentioned in Nos. 325 and 328—T.T., as having been in the harem (*aramanaikkuḷ*) of Achyutarāya Mahārāya. As her cognomen shows, Lakshmī-amman must have belonged to the Āravīḍu family and as such related to Aḷiya-Rāmarāja, its prominent representative at the time. A certain Timmakka is stated to have served both Kṛishṇarāya and Achyutarāya as their hand-maid (No. 60, A—T.T.).

Vaidika Brahmanas :—Certain *Vaidika Brāhmaṇas* and *Paṇḍitas* also came to notice in some of these inscriptions, viz.,

Vengalayyar :—(1) Vēṅgaḷayyar, son of Yagñēśan of Āttakkūr belonging to the Ḥarita-gōtra, Āpastamba-sūtra and Yajuś-śākha, who paid 1500 *naṛpaṇam* in Śaka 1457, Manmatha (=24-8-1535 A.C.) (No. 194—T.T.).

Malaiyapparaiyan :—(2) Malaiyapparaiyan, son of Yaṇḍalūr Tirumala-Bhaṭṭar of Vishṇuvardhana-gōtra, Āśvalāyana-sūtra and Ṛik-śākha, who in Śaka 1457, Manmatha (=26-12-1535 A.C.), made a gift of Paṅchavanmādēvi-grāmam in Tiruvadi-rājyam, yielding 140 *rēkhai-pon* annually as income (No. 537—T.T.). From the date of the gift it appears that he accompanied the king to Tirumala during his visit, as one of his religious functionaries. From No. 164 of 1922 this 'Malaiyappa-Ayyan, son of Tirumalai-Bhaṭṭar, a Vaidika-Brāhman, residing at Chandragiri', is seen to have made a gift of gold to the temple at Kālahasti in Śaka 1462, Śārvari (=27-1-1541 A.C.), which was the occasion when 'Rāmābhaṭṭar-ayyan, son of Bhūtanātha Śiṭṭayar, a Vaidika-brāhmaṇa, residing at Kṛishṇarāyapuram in Chandragiri', consecrated an image of Vīrēśvara-Tambirānār, constructed a shrine and provided for his offerings as well as those for Nāyanār Tirukkāḷatti-uḍaiya-Nāyanār, for the merit of

Achyutarāya (No. 167 of 1922). Malaiyappa's gift to the temple of Śrī Vēṅkaṭēśvara of two villages, one in the Uttara-rājyam with an annual income of 100 *rēkhai-pon* and another in the Paḍavīḍu-rājyam with 200 *rēkhai-pon*, is registered in No. 661—T.T. dated in Śaka 1473, Virōdhikṛit (=30-7-1551 A.C.), under the historical introduction of Sadāśivarāya. Of his two brothers, Vēṅkaṭādri-ayyan and Śrīrāma-Bhaṭṭar, the latter appears in the reign of Sadāśivarāya as making a gift of Muttūr in Siddhavaṭṭa-śīrmai with an annual income of 100 *rēkhai-pon* and another village in Paḍavīḍu-rājyam with 200 *rēkhai* in Śaka 1463, Plava (=21-7-1541 A.C.) (No. 659—T.T.).

Venkatadri Ayyan :—(3) Vēṅkaṭādri-ayyan, son of Tirumala-Jōsyar and brother of the above Malaiyapparayyan, who gave a village yielding 700 *rēkhai-pon* in Śaka 1460, Viḷambi (=23-12-1538 A.C.), for offerings and for an incessant lamp (*akhaṇḍa-dīpam*) (No. 399—T.T.). Within a fortnight he paid 800 *naṟpaṇam* for eleven *atiṟasa-paḍis* in the same year on 6-1-1539 A.C. (No. 516—T.T.), and again 6000 *naṟpaṇam* for four *veḷḷai-tiruppōnakam* daily for Śri Vēṅkaṭēśvara in Śaka 1462, Śārvari (=4-5-1540 A.C.) (No. 517—T.T.), and also granted on the last date the village Gōllapalli situated in the Rāmāpura-śīrmai, a subdivision of the Pāṅgu-nāḍu in the Udayagiri-rājya, with an income of 120 *rēkhai-pon* for the propitiation of Śrī Gōvindarāja with eight *veḷḷai-tiruppōnakam* daily (No. 194—G. T.). From the "Nellore Inscriptions" this Vedic scholar Yaṇḍalūri Vēṅkaṭādri-ayyan is known to have been appointed to the government of the Udayagiri-durgam under Rāmā-Bhaṭlayya who administered the Udayagiri province in the early years of Achyutarāya's reign and to have made a gift of the village Chāṅgollu for the merit of Achyutarāya and Rāmā-Bhaṭlayya in Śaka 1458, Manmatha (=2-3-1536 A.C.) (page 232 *ante*).

Kalahasti Dikshita :—(4) Kāḷahasti-Dīkshita, son of Nārāyaṇa-Bhaṭṭar-Upādhyāya-Sōmayājiyār of Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuś-śākha, residing at Rāyaprōli, who deposited 150 *chakram-pon* in Śaka 1460, Viḷambi (=13-10-1538 A.C.), for offering one *tiruppōnakam* daily to Śrī Vēṅkaṭēśa (No. 552—T.T.). The usual capital for one daily *tiruppōnakam* at this time was 1500 *paṇam* or *naṟpaṇam* and as such the 150 *chakram-pon* herein invested as the capital fund must be equal to 1500 *naṟpaṇam* which would give a value of 10 *naṟpaṇam* for a *chakram-pon*. Consequently the *chakram-pon* and *varāhan* must be one and the same coin (page 228 *ante*).

Mallarasar Nagaragal :—(5) Mallarasar Nāgaragaḷ or Nāgara-Paṇḍitar, son of Anantarasar or Ananta-Paṇḍitar of Vāsishṭha-gōtra, Āśvalāyana-sūtra

and Ṛik-śākha, residing in Vijayāpuram (Bijapur). He is stated to have been the disciple of Pāpavināśam-Ayyagaḷ or Pāpavināśam Śrīrāmayyaṅgār. Nāgara-Paṇḍitar paid 1365 *gaṭṭi-varāhan* to the temple in Śaka 1457, Manmatha (=4-11-1535 A.C.) (No. 470—T.T.), a second sum of 1885 *naṛpaṇam* in Śaka 1460, Viḷambi (=6-9-1538 A.C.) (No. 415—T.T.), and a third sum of 3240 *paṇam* in Śaka 1461, Vikāri (=6-12-1539 A.C.) (No. 416—T.T.). The last record refers to a *maṇṭapam* built by him on the bank of the *Tirukkōneri*, i.e., the *Svāmi-Pushkariṇi*. No. 415 mentions his sister Gauramma.

Govinda Pandita :—(6) Gōvinda-Paṇḍitar entitled *Vēdakkoṭṭai-Sahavāsi*, son of Viṭṭhoji-Paṇḍitar of Lavugākshi-gōtra, Āśvalāyana-sūtra and Ṛik-śākha, whose payment of 600 *rēkhai* from Achyutarāyapuram situated near Sagavarai in Gaṇḍikōṭa-śīrmai is registered in No. 532—T.T. dated in Śaka 1457, Manmatha (=6-1-1536 A.C.).

Panditar Purushottamayyan :—(7) Paṇḍitar Purushōttamayyan, son of Vēṅkaṭattuṛaivār of Bharādvāja-gōtra, Āpastamba-sūtra and Yajuś-śākha, who as the agent of his wife and her sister provided in Śaka 1458, Durmukhi (=24-11-1536 A.C.), for certain offerings for God Vēṅkaṭēśa (No. 424—T.T.). He is again mentioned along with Chinna-Timmayyan as making a gift of two villages one of which was Vennamapalli (No. 341—G.T.).

Nagarattar :—Some *Nagarattār* or merchants that appear in some of these records are :—

(1) Nārāyaṇa-Śeṭṭiyār, son of Vaṇikar Nāgu-Śeṭṭi, one of the *Nagarattār* of Tirupati. He arranged for offerings at the *Vaṇ-Śaṭhakōpan-maṭham* for the processional image during the procession in the car on the 8th day of the Kārtikai festival, through a deposit of 21,430 *naṛpaṇam* made in Śaka 1455, Vijaya (=11-11-1533 A.C.) (No. 51—T.T.).

(2) Periya-Śāmu-Śeṭṭi, son of Mummaḍi Śeṭṭi of the Vaṭṭanidhi-ṛishi-gōtra, one of the merchants of Tirupati. He made a gift in Śaka 1460, Viḷambi (=23-5-1538 A.C.), of Uttamanallūr village, situated to the east of Kōṭṭai in the Paḍaināṭṭu-śīrmai of the Chandragiri-rājya, yielding 50 *puṭṭis* of grain and 12 *rēkhai* of cash, for certain offerings for Śrī Vēṅkaṭēśvara, for His processional image and for Śrī Gōvindarāja (No. 94—T.T.). It is mentioned that the 12 *rēkhai* was expected to yield an interest of 12 *paṇam* per year, and this sum works out to a rate of 10 per cent per annum, in as much as one *rēkhai* was equivalent to 10 *paṇam*.

(3) Nāmi-Śeṭṭi, son of Sādayapalli Tippu-Śeṭṭi, a merchant of Kṛishṇarāyapaṭṭaṇam, a suburb of Chandragiri. He deposited two sums of

1575 and 1230 *naṟpaṇam* in Śaka 1458, Durmukhi (=31-1-1537 A.C.), for offerings for Śrī Gōvindarāja and Achyutapperumāl on the *Pāḍiyavēṭṭai-nāḷ* at the *Pāḍiyavēṭṭai-maṇṭapam* built by him in the land which he purchased from the *Kaikkōḷar* (Nos. 140 and 258—G.T.) The former epigraph which refers to this purchase mentions the rod of 36 feet employed for measuring the land. Probably the rod of 16 spans observed in earlier times was replaced in the Vijayanagara period by the 36 feet rod or the latter was used side by side with the former. Achyutapperumāḷ was the deity whom Achyutarāya installed at Achyutarāyapuram, the northern suburb of Tirupati, some time in the early years of his reign (page 224 *ante*).

(4) Charaṇu-Śeṭṭi, son of Periya-Peṅgāṇḍai-Śeṭṭi of Vaṇṇakka-gōtra, a merchant residing in Tirupati. In Śaka 1453, Khara (=9-11-1531 A.C.), he paid 1,000 *naṟpaṇam* and transferred a share of the land purchased by him from Śaṭhakōpa-Mudaliyār, for some offerings for Śrī Gōvindarāja on certain festive occasions (No. 281—T.T.).

(5) Kṛishṇappa-Śeṭṭi, son of Kommūr Śevvu-Śeṭṭi, of Vēṇandi-gōtra, a merchant of Chandragiri, who paid 640 *naṟpaṇam* in Śaka 1458, Durmukhi (=12-1-1537 A.C.) (No. 419—T.T.).

The Gopala-Setti Class:—A few members of the cowherd class are also represented. Tirumalainātḥar-Piḷḷai, son of Malaiperumāḷ, gave 5700 *naṟpaṇam* to the temple in Śaka 1459, Hēviḷambi (=11-7-1537 A.C.) (No. 33—T.T.). Piḷaiporuttār, son of Malaiperumāḷ made a gift in Śaka 1457, Manmatha (=1535-36 A.C.), of Perumāḷpaḷḷi-grāmam with an income of 100 *rēkhai*, Penniyapaḷḷi with an income of 30 *rēkhai-pon*, Marumaṇigauṇḍapuram with another 30 *rēkhai*, and two more villages, the aggregate income from all the five being 360 *rēkhai-pon* (No. 480—T.T.). Probably the two Malaiperumāḷs were one and the same individual, and then Piḷaiporuttār and Tirumalainātḥar-Piḷḷai would be brothers. Ellappā-Piḷḷai, son of Kachchirāyakōnār, belonging to the *Gōpāla-Śeṭṭi* class and residing in Tiruvakkarai, made a donation once in Śaka 1455, Vijaya (=6-10-1533 A.C.), and again in Śaka 1457, Manmatha (=23-3-1536 A.C.) (Nos. 568 and 570—T.T.).

SADASIVARAYA

Duration of His Reign :—Sadāśivarāya is represented in our collection by nearly a hundred and fifty inscriptions most of which begin with his introduction. A peculiar feature of this *praśasti* is that to the king is ascribed not only the lordship of the eastern, southern and western oceans which fringe the Peninsula, but also that of the northern ocean that is non-existent in the case of India itself. The earliest date that is available for him in these epigraphs, viz., Thursday combined with the star Punārvasu, the 12th day of the dark fortnight of the Karkaṭaka month in the cyclic year Plava, current with the Śaka year 1463, corresponding to the 21st July 1541 A.C., which occurs in No. 659—T.T. registering the gift of Muttūr and another village to the temple by Śrīrāma-Bhaṭṭar, son of Yaṇḍalūr Tirumalai-Jōsyar, is about eight months anterior to the latest date furnished for his predecessor Achyutarāya in No. 504—T.T., viz., Thursday combined with the star Ārdrā, being the 7th day of the bright fortnight of the Mīna month in Plava, current with Śaka 1463, corresponding to the 23rd March 1542 A.C. It has been stated that Sadāśivarāya had "been chosen crown prince already" in Śaka 1459, Hēviḷambi (=1537 A.C.), nearly five years earlier (Ar. Sur. Sep. for 1908-09, page 193), and this statement seems to be supported by the surname "Sadāśivapura" found to have been given to Dēvarāyapura in No. 89 of 1912 from Lepākshi dated in Śaka 1460, Viḷambi, i.e., one year later. Though Sadāśiva might have administered the empire apparently as a co-regent with Achyutarāya, his position on the Vijayanagara throne appears to have been shaken immediately on the death of Achyutarāya, through the attempted usurpation by Salaka Timmarāja, one of the two brothers-in-law of Achyutarāya, and the ensuing civil war which continued for over a year. Along with his two younger brothers Tirumalarāya and Vēṅkaṭādri, Aḷiya-Rāmarāja is said to have taken up the cause of his brother-in-law Sadāśivarāya, vanquished the usurper Salaka Timma and then installed Sadāśiva on the throne in Śaka 1465, Śōbhakṛit. The happy news of this enthronement of Sadāśiva evoked a gift of a village, on the full moon day of the Vaiśākha month during the same year (=19th April 1543 A.C.), from the king's agent Daḷavāyi Kṛishṇappa-Nāyaka, son of Daḷavāyi Chennama-Nāyaka, "in gratitude for the fulfilment of his prayer that the king's accession to the throne of Vijayanagara must be a permanent one" (No. 800 of 1917). Similar gratitude is found

expressed by Tāmalappa-Nāyaka in his grant of a village made on the 6th day of the bright fortnight of the Siṁha month of the same year (=6th August 1543 A.C.), "on the joyous occasion when the royal communication (*rāyasam*) reached him of Sadāśivarāya's capturing Vijayanagara" (Mad. Ep. Rep. for 1916, para 70). Consequently the political disturbances must have ended by the beginning of Śaka 1465, Śōbhakṛit, and Sadāśivarāya firmly established by Aḷiya-Rāmarāja and his supporters on the Vijayanagara throne by March 1543 A.C.

Similarly the latest date available in our collection for Sadāśiva is Śaka 1495, Śrīmukha, Kumbha (=29th January 1574 A.C.), furnished by No. 133—G. T. which registers the gift of a certain Āravīḍu chief. But the latest date found for him elsewhere is Śaka 1497, Yuva, Ṛishabha, corresponding to 9th May 1575 A.C., and it is remarked that this later date "only suggests the continuance of the nominal rule of Sadāśiva even after Tirumala I had practically assumed the reigns of government in Śaka 1493", as indicated by the imperial titles that are attributed to the latter in his records dated in the same Śaka year 1493, in place of the *Mahāmaṇḍalēśvara-biruda* given for him in the records dated upto Śaka 1492 (Mad. Ep. Rep. for 1919, para 45; and Ar. Sur. Rep. for 1911-12, page 180). Sadāśiva's reign therefore extended over a period of about 40 years from Śaka 1459 to Śaka 1497, including his co-regency during the last years of Achyutarāya.

His Visits to Sri Venkaṭeśa's Temple:—Two visits of Sadāśiva to Śrī Vēṅkaṭēśvara's temple are indicated. The first one occurred in the month of Kumbha in Śaka 1475, Pramādīcha (=3-2-1554 A.C.), when he granted with libations of water a portion of the *prasādams*, arranged by Achyutarāya Mahārāya for Tiruvēṅkaṭamuḍaiyān and utilised for his *satram* till then, to a certain Śrīnivāsan and others; and the grant was executed by Aḷiya-Rāmarājayyadēva Mahārājayya (No. 393—T.T.). The other visit is mentioned to have taken place on the auspicious occasion of the *Makara-Saṅkramam* which occurred prior to the Karkaṭaka month of Śaka 1476, Ānanda, i.e., in the year Pramādīcha on the 28th December 1553 A.C. (No. 417 G.T.). It is recorded that Sadāśivarāya Mahārāya then granted with libations of water, as a *sarvamānya* gift, the taxes *uḷḷāyam*, *pērāyam*, *makamai*, *mulaivīśam* and *taraku* on all loads except on those of *teppāṭṭu*, *pachchaivaḍam*, *ney* and *eṇṇai*, brought to Tirupati on 200 pack-bullocks impressed with the *hamsa-mudra* (swan-mark), together with the *mēlakai*, *makamai*, *kōḍai* and other taxes from the Paḍaivīṭṭu-rājyam, Śeñji, Tiruvadi, Pōnagiri (Bhuvanagiri),

Paṭṭaṇam (Kāvērīpaṭṭaṇam), Śōḷamaṇḍalam, Tiruvaṇāmalai, Kāñchīpuram, Chandragiri-rājyam, Pāḷaiyam, Paḷavēṟkāḍu, Mudupānkarai, Paṭṭaṇam and Peruṅkoṇḍai-Śīrmai, as well as the *āyam*, *aṟupu*, *uḷḷāyam*, *pērāyam*, *makamai*, *mulaivīśam* and *taraku* from the remaining *śīrmais*, for the benefit of the *Nammāḷvār-Rāmānujakūṭam* built by Śrīman Mahāmaṇḍalēśvara Koṇḍarāja, son of Rāmarāja-Kōnēṭiayya of the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākha. It is also stated that the *rāyasam* (royal writ) was communicated to the chiefs of all the *śīrmais* concerned as also to the *Sthānattār* of Tirupati. These *śīrmais* and *rājyas* roughly composed the middle portion of the Vijayanagara empire which comprised further territory in the north extending upto the Kṛishṇā river and in the south bordering the ocean.

His Private Grants :—A few grants of the king to private individuals also come to notice. It is mentioned in No. 651—T.T. that he granted a village near Peruṅkoṇḍai (Penugoṇḍa) to one Padaṇḍayar, son of Timmarasa-Padaṇḍayar, who made a gift of half of the village to the temple in Śaka 1468, Parābhava, Siṁha (=19-8-1546 A.C.), for daily offerings for Śrī Vēṅkaṭēśvara. The half village was accounted to yield 100 *gaṭṭi-varāhan* annually. A similar gift of the village Periya-Ekkalūr in Jagadāpi-Gutti-śīrmai, together with a deed of grant executed on a copper-plate, to Śrīnivāsayyaṅgār, son of Śoṭṭai Ēṭṭūr Tirumalainambi Kumāra-Tātayyaṅgār of Śaṭhamarshaṇa-gōtra, Āpastamba-sūtra and Yajuś-śākha is registered in No. 415—G.T., dated in Śaka 1469, Plavaṅga, Mithuna (=3-6-1547 A.C.), when it was handed over to the temple by the donee for providing for offerings daily and on festive occasions, and for conducting *Pallavōtsavam* started by him at the time. The yearly income from the village is said to have been 2000 *chakram-pon*; and to yield such a large income the village must have been very extensive and highly fertile. A third case relates to an exemption of taxes from the village Mutyālapaṭṭu for which Tāḷḷapākam Tirumalayyaṅgār, son of Annamayyaṅgār, secured a *rāyasam* from Sadāśivarāya Mahārāya and a *tirumukam* from Rāmarājayya. In spite of irrigation facilities provided for this village through a tank which was improved by Tirumalayyaṅgār at a cost of 100 *pon*; its soil appears to have been so poor as to yield a return of only 280 *rēkhai* annually at the time when Tirumalayyaṅgār endowed it to the temple in Śaka 1467, Viśvāvasu, Karkaṭaka (=3-7-1545 A.C.), for the conduct of the festival started by him (No. 681—T.T.).

SADASIVARAYA'S OFFICERS.

The Aravidu Family :—Sadāśiva's reign was dominated by the chiefs of the Āravīḍu and other allied families by reason of the united support that they brought to him for his installation on the Vijayanagara throne at the hands of Aḷiya-Rāmarāja. The Āravīḍu family is represented in our collection by ten chiefs whose relationship to each other stands as brothers and nephews. They are Poṭlapāṭi Timmarāja, his four sons Timmarāja, Viṭṭhalarāja, Chinna-Timmarāja and Pāppu-Timmarāja; Aḷiya-Rāmarāja and Tirumalarāja; Koṇḍarāja; and Poṭlapāṭi Raṅgarāja and Śrīpati Ōbaḷēśvara. The senior member among them was Poṭlapāṭi Timmarāja, son of Rāmarāja and grandson of Āravīṭi Bukkarāja. Timmarāja's two younger brothers were Peda-Koṇḍarāja and Śrīraṅgarāja. Timmarāja had four sons by his wife Gōpamāmbā, viz., Tirumalarāja or Timmarāja, Viṭṭhalarāja, Chinna-Timmarāja and Pāpa-Timmarāja. Peda-Koṇḍarāja's son was Kōnēṭirāja, who had four sons, viz., Aubaḷarāja, Koṇḍarāja, Timmarāja and Raṅgarāja, Śrīraṅgarāja had five sons Kōnarāja, Timmarāja, Aḷiya-Rāmarāja, Tirumalarāja and Vēṅkaṭādrirāja, besides four daughters who were married to princes of the Gobbūru and other families. Besides these members of the Āravīḍu family proper descended from Āravīṭi Bukkarāja by his wife Ballāmbikā through his son Ramarāja, Bukkarāja had by a different wife Abbaladēvī three other sons Siṅgarayya or Siṅgarāja, Rāmarāja and Ahōbalarāja on whom the father conferred the chiefship of Nandyāla and whose descendants henceforth came to be known as the chiefs of the Nandyāla or Nandēla family. Siṅgarāja's son was Nandyāla Nārasiṅgarāja whose two sons were Aubaḷarāja and Nāraparāja. These Āravīḍu and the Nandyāla chiefs with their sons and grandsons must have formed a compact and powerful body whose combined strength, like that of the Sāḷuva chiefs at the end of the Saṁgama dynasty of Vijayanagara a century earlier, was a factor to be reckoned in the state. Bukkarāja's power is indicated by his firm establishment of Sāḷuva Narasiṁha on his throne, but his four sons do not appear to have gained similar prominence. His grandsons in both the lines were mere rulers of chiefships, ostensibly without much power, subject as they were to the authority of Kṛishṇarāya and Achyutarāya's ministers the two Salakarāja Timmarājas. It was on the death of Achyutarāya that an opportunity presented itself to the great-grandsons of Āravīṭi Bukka to take stock of their strength to oppose the Salaka chiefs and seize power in the kingdom. It was given to Aḷiya-Rāmarāja to organise his family

in this respect to bid for power, vanquish his enemies and exercise absolute authority in the Vijayanagara empire, and transmit that authority with the royal dignity to his brother Tirumalarāya.

Aliya-Ramaraja :—Aḷiya-Rāmarāja was the most prominent figure during the reign of Sadāśivarāya. He was the *de facto* ruler of the Vijayanagara empire, while Sadāśiva was the *de jure* king, so that the royal gifts and grants seemed to be ratified, as it were, by the minister. In the matter of the exemption to the taxes from the village of Mutyālapaṭṭu, Tāḷḷapākam Tirumalayyaṅgār had not only obtained the royal writ (*rāyasam*) from Sadāśivarāya Mahārāya but secured the executive order (*tirumukam*) from Rāmarājayya (No.681—T.T.). In the grant by Sadāśivarāya to Śrīnivāsan and others of a portion of the *prasādams* previously arranged by Achyutarāya, the executor of the grant was Aḷiya-Rāmayyadēva Mahārājayya (No. 393—T.T.). Gifts of some of the officers are also found to have been made for the merit of both Sadāśiva and Rāmarāja. It is mentioned in No. 360—G.T. that Poṭlapāṭi Timmarāja, the paternal uncle of Aḷiya-Rāmarāja, arranged for the reading of *Tiruvēṅkaṭa-Māhātmyam*, i.e., "Śrī Vēṅkaṭāchala-Māhātmyam," in the temples of Śrī Vēṅkaṭēśvara and Śrī Gōvindarāja and for the propitiation of the two deities, for the merit of both the king and his minister. This arrangement made for the merit of both is again referred to in No. 48—G.T. which registers a provision, for the merit of Sadāśivadēva Mahārāya, by Aḷiya-Rāmarāja himself for the *aṅgaraṅga-vaibhōgam* of Śrī Gōvindapperumāḷ in Tirupati through the gift of the village Pudupaṭṭu near Neydal in Āryachchīrmai in Śaka 1466, Krōdhi, Makara (=January 1545 A.C.). This epigraph No. 48 calls Aḷiya-Rāmarāja the son of Āravīṭṭi Bukkarāja-Śrīraṅgarāja, while his other inscription No. 414—G.T. states that he was the son of Bukkarāja-Rāmarāja-Śrīraṅgarāja of the Ātrēya-gōtra and Āpastamba-sūtra, thus showing the intermediate link, viz., Rāmarāja, between Āravīṭi Bukkarāja and his grandson Śrīraṅgarāja. No. 414 records Aḷiya-Rāmarāja's gift of the villages Siṅgalabāvi in Rāchchūr-śīrmai, Vaḷakōḷil in Mudukalluchchīrmai, and Yāraḷachchēri and Māgāṇippaṭṭu in Peripākka-śīrmai, altogether yielding 4000 *rēkhai-pon*, in order to serve for the offering of 200 *veḷḷai-prasādam* for Śrī Vēṅkaṭēśvara daily, together with the stipulation that, in lieu of the donor's quarter share of the offered *prasādam*, viz., 50 *taḷigais*, available from Śrī Vēṅkaṭesvara's temple at Tirumala, this quantity might be made available from the *prasādams* offered daily to Śrī Gōvindarāja and issued to the *Nammāḷvār-Rāmānujakūṭam* built by Śrīman Mahāmaṇḍalēśvara Koṇḍurājayyan, son

of Timmarāja-Kōnēṭayyan, in Śrī Bhāshyakārar street within the inner streets round Śrī Gōvindarāja's temple in Tirupati, for the feeding of Śrīvaishṇavas. Sewell notes that at the beginning of Achyutarāya's reign the frontier fortresses of Mudkal and Raichur together with the Doab were seized by the Adil Shah, "after they had been in possession of the infidels for seventeen years" since their capture by Kṛishṇarāya early in his reign (pages 170 and 183 *ante*), and that they "were never again subject to Hindu princes" ("Forgotten Empire", page 166). But Mūrtikavi in his "Narasabhūpālīyamu" (Canto I, verse 82) states that Aḷiya-Rāmarāja not only killed Salakaya-Timma, i.e., Salakarāja-Timmarāja, established firmly the entire Karṇāṭa kingdom, placed "Kutupana Malka" (Kutb Mulk or Kutb Shah), "Sapāda" (Adil Shah) and the supplicant "Malka-Nijāmu" (Nizam Shah) on their respective thrones, but also wrested Rāchūru (Raichur) and Mudugallu (Mudkal) from the Adil Shah and ruled the earth like Rāma of yore. This statement of Mūrtikavi as to the recapture of Raichur and Mudkal appears to be attested by the grant of villages situated in both the districts of Raichur and Mudkal by Aḷiya-Rāmarāja himself, their conqueror, in Śaka 1476, Ānanda, Vṛischika (=12-11-1554 A.C.), and they must have been retained by Vijayanagara almost till the time of the eventful battle of Tālikōṭa in 1565 A.C., when the Muhammadans devastated that part of the Hindu empire and parcelled it out among themselves, never more to return to Vijayanagara. A fragmentary inscription No. 152—G.T. mentions the *Mahāpradhāni* of Sadāśivadēva and registers a gift of 10,000 *kuḷi* of land in Pudarṭūr village to *Śrī-Bhaṇḍāram* in Śaka 1468, Parābhava, Makara (8-1-1547 A.C.). This *Mahāpradhāni* must be Aḷiya-Rāmarāja himself.

Aḷiya-Rāmarāja's influence and power appear to have been derived from his connection with the royal family through his marrying the daughter of Kṛishṇarāya Mahārāya. This alliance is attested by the statements of "Rāmābhyudayamu" (Canto I, verse 55) of Ayyalarāju Rāmabhadrakavi, "Rāmarājīyamu" (verse 290) of Veṅgayyakavi and "Svaramēḷakaḷānidhi" of Rāmayāmātya Tōḍaramalla, though the "British Museum Plates of Sadāśivarāya" indicate his marriage with the sister of Sadāśivarāya himself (Ep. Ind., Vol. IV, page 4). "Svaramēḷakaḷānidhi" was dedicated to Aḷiya-Rāmarāja by its author Rāmayāmātya Tōḍaramalla, i.e., Bayakāra Rāmappayya (page 237 *ante*), who is therein mentioned to have constructed a palace called "Ratnakūṭa" for his patron from whom he received the viceroyalty of the Koṇḍavīḍurājya ("Sources of Vijayanagar History," page 190).

Tirumalaraja :—Tirumalayyadēva Mahārāja or Tirumalarāja represented in No. 633—T. T. was the son of Āravīṭṭu Bukkarāju-Rāmarāju-Śrīraṅgarāja, and the younger brother of Aḷiya-Rāmarāja. He constructed an *Uñjal-maṇṭapam* within the *Sampaṅgi-pradakshiṇam* i.e., the corridor round the inner *prākāra* wall which contains the *dhvajastambham*, and therein arranged for the propitiation of the processional deities on festive occasions. This must be the one that is now known as the "*Tirumalarāya-maṇṭapam*," situated just to the south of the *dhvajastambham* within the *Sampaṅgi-pradakshiṇam* at its south-east corner. In Śaka 1483, Durmati, Dhanus (=15-12-1561 A.C.), he provided for offerings for the processional images during the five days of the *Vasanta-Tirunāḷ*, during the *Uñjal-tirunāḷ* formerly instituted by Sāḷuva Narasiṁha, the ten *Tirukkoḍi-tirunāḷ* or *Brahmōtsavams*, fourteen other festivals and numerous holy occasions observed at the time in Śrī Vēṅkaṭēśvara's temple. The processions of the images for the five days of the *Vasanta-tirunāḷ* were to be conducted on the *Śēsha-vāhanam* (serpent vehicle) on the first day, on the *Haṁsa-vāhanam* (swan vehicle) on the second day, on the *Garuḍa-vāhanam* (kite vehicle) on the third day, the *Vaikuṇṭha-vimānam* (divine chariot) on the fourth day and the *Ānai-nampirān* (elephant vehicle) on the fifth day. This *Vasanta-tirunāḷ* during which Tirumalarāja arranged for processions and offerings at his *Uñjal-maṇṭapam* is seen from Nos. 649 and 659, A—T.T. to have been established by Manumapōli Timmarāja, son of Kamparāja of the Kāśyapa-gotra and Āpastamba-sūtra, belonging to the Solar race. Tirumalarāja's arrangement for the conduct of this *Uñjal-tirunāḷ* or *Dōḷāmahōtsavam* is again recorded in a fragmentary inscription No. 190—T.T., comprising a few Samskṛit verses which trace the genealogy of the Āravīḍu family from Bukkarāja to Tirumalēndra and his four sons. Bukka was entitled *Antembavaragaṇḍa* and he had the "Boar" ensign. By Vallāṁjī (Ballāmbikā) he had a son named Rāmarāja. Rāmarāja's son was Śrīraṅgarāja who had acquired great fame on earth and resembled Jayanta. Śrīraṅgarāja was the lord of Kalyāṇapura and represented on earth the Amaranth (*Bhū-Pārijāta*) in his gifts to Brāmaṇas. On account of his daily gifts and prayers he obtained an excellent son, namely Rāmarāja, who was well versed in the sixty-four arts and who was wedded by the goddesses of Heroism, Earth, Learning, Fame, Wisdom and Beauty. Rāmarāja, was entitled *Chāḷikka-Nārāyaṇa*, *Nānāvarṇa-śrī-maṇḍalīka-gaṇḍa* and *Rāyarāhuttamiṇḍa*. Tirumalāmbikā was the queen of Rāmarāja, just as Kausalyā was the queen of Daśaratha. Rāmarāja's brother was Tirumalēndra who was like

Lakshmaṇa towards Rāghava (Rāma). This king Tirumalēndra instituted the *Dōḷāmahōtsava* according to the rules of the *Śāstras*. By his queen Veṁgāḷāmbā he had four sons, viz., Raghunātha who was a second Raghunātha (Śrī Rāma), his brother king Śrīraṅga, the latter's brother Rāmarāja who possessed critical scholarship and who equalled Manmatha in form, and the latter's brother Vēṅkaṭādri. Tirumalēndra brought all kings under his subjection. On the eleventh day of the bright fortnight of Dhanurmāsa in the cyclic year Durmati (corresponding to Śaka 1483, on the 17th December 1561 A.C.), Tirumala made provision for the celebration of the *Dōḷōtsava* for God Vēṅkaṭēśa. This date is two days later than that given by the Tamil inscription No. 633—T.T. noticed above. An extract in Telugu at the end of the inscription mentions that the above stone record registers the services, together with the genealogy, military conquests and the string of *birudas* relating to Tirumalarājayya's reduction of the Tulukāṇam-Allā, i.e., Turkish or Muhammadan chief, of Tirumaladēva Mahārāja, the son of Śrīraṅgarājayya and the brother of Aḷiya-Rāmarājayyadēva Māhāraja. It is significant that among the members of the Āravīḍu family, Tirumala and his second son Śrīraṅga alone are in the epigraph accorded a royal dignity. They no doubt enjoyed it subsequent to the death of Sadāśivarāya, but it is to be doubted whether they had any chance to become kings during the lifetime of Sadāśiva, especially while Rāmarāja was still alive in Śaka 1483 (=1561 A.C.), which is some four years prior to the battle of Tālikōṭa. It was after this battle in which Aḷiya-Rāmarāja lost his life that Tirumala could step into the place of his brother as the chief minister of Sadāśiva and ultimately ascend the Vijayanagara throne about Śaka 1497 (=1575 A.C.), which is the latest date available for Sadāśivarāya (No. 5 of 1919). Tirumala's reign was short and during that period he had associated his son Śrīraṅga with himself in the administration of the kingdom, "and eventually retired from the Karṇāṭa throne in his favour" (Ar. Sur. Rep. for 1911-12, page 181). Śrīraṅga appears to have reigned until Śaka 1507, Pārthiva (=1585-86 A.C.), and then succeeded by his youngest brother Vēṅkaṭādri (*Ibid.*, page 187).

Potlapati Timmaraja :—Poṭlapāṭi Timmarāja was, as noted already, the son of Bukkarāja-Rāmarāja and the elder brother of Peda-Koṇḍarāja and Śrīraṅgarāja. As such, he was the paternal uncle of Aḷiya-Rāmarāja and Tirumalarāja. He had four sons by his wife Gōpamāmbā, viz., Tirumala or Timma, Viṭṭhala, Chinna-Timma and Pāppu or Pāpa-Timma. "Rāmarājīyamu" (verse 218) states that Timmarāja was given Avuku (Awku) by his

father Rāmarāja to rule over, and henceforth his descendants came to be known as the Avuku family. However our inscriptions not only call him Poṭlapāṭi Timmarāja but apply this place-name "Poṭlapāṭi" to his son also by denoting him as Poṭlapāṭi Rāmarāju-Chinna-Timmayadēva Mahārāja (Nos. 371 and 405—G.T.). It is therefore possible that Rāmarāja, the son of Bukkarāja, must originally have acquired the chiefship of Poṭlapāḍu which, along with Avuku, must have been passed on to his son Timmarāja and the latter's son Chinna-Timmarāja to bestow a family name on the chiefs. "Poṭlapāḍu" must be the modern town of Poṭlapāḍu situated in the Pattikonda taluk of the Kurnool district. Timmarāja is in some of the inscriptions (as No. 347—G.T.) mentioned as the son of Āravīṭi Bukkarāja, but this must be a mistake for Āravīṭi Bukkarāja-Rāmarāja as indicated in No. 561—T.T. Literary works evidence only one son of Bukkarāja by Ballāmbikā, viz., Rāmarāja, while they name three sons of his by Abbaladēvī as Siṅgarayya, Rāmarāja and Ahōbaḷarāja ("Kaḷāpūrṇōdayamu"); and there is no "Timmarāja" occurring among them. Consequently this Timmarāja must be identical with Timmarāja, the eldest of the three sons of Rāmarāja by his wife Lakkāmbikā and the ruler of the chiefship of Avuku.

Poṭlapāṭi Timmarāja's services in these temples are recounted here and there in the inscriptions registering the gifts of others. For the merit of king Sadāśivarāya Mahārāya and Rāmarājayya, Timmarāja arranged in Śaka 1466, Krōdhi, Makara (=January 1545 A.C.), for the recitation of "Tiruvēṅkaṭa-Māhātmyam," i.e., "Śrī Vēṅkaṭāchala Māhātmyam," every day in the presence of Tiruvēṅkaṭamuḍaiyān at Tirumala, Gōvindarāja in Tirupati, Achyutapperumāḷ in the suburb of Achyutarāyapuram and Varadarājaperumāḷ in Tiruchānūr at the time of their *tirumañjanam* (ablutions). Two sums of 4 *paṇam* and 5 *paṇam* were required to be paid monthly to one Anantayyaṅgār, son of Tiruvēṅkaṭayyan as remuneration for his reading the *Māhātmyam* daily in the temples of Achyutapperumāḷ and Varadarājaperumāḷ (No. 360—G.T.). He constructed an *aṅkaṇam* (a row of houses round an open space) in the *Peria-Rājavīdhi* in Tirupati and the rent of 30 *rēkhai* collected yearly from the shop-keepers carrying on retail trade in the premises was authorised by him to be utilised by Dēvarāya-Bhaṭṭar for the additional offerings of God Viṭṭhalēśvara installed by the said Bhaṭṭar (No. 367—G.T.). Timmarāja himself installed an image of Tituvēṅkaṭamuḍaiyān at the fourth *śunai* (*dona* in Telugu, a pool of water) above the Āḷvār-tīrtham (Kapila-tīrtham) and in Śaka 1469, Plavaṅga, Mithuna (=3-6-1547 A.C.), Śrīnivāsayyaṅgār, son of Śoṭṭai

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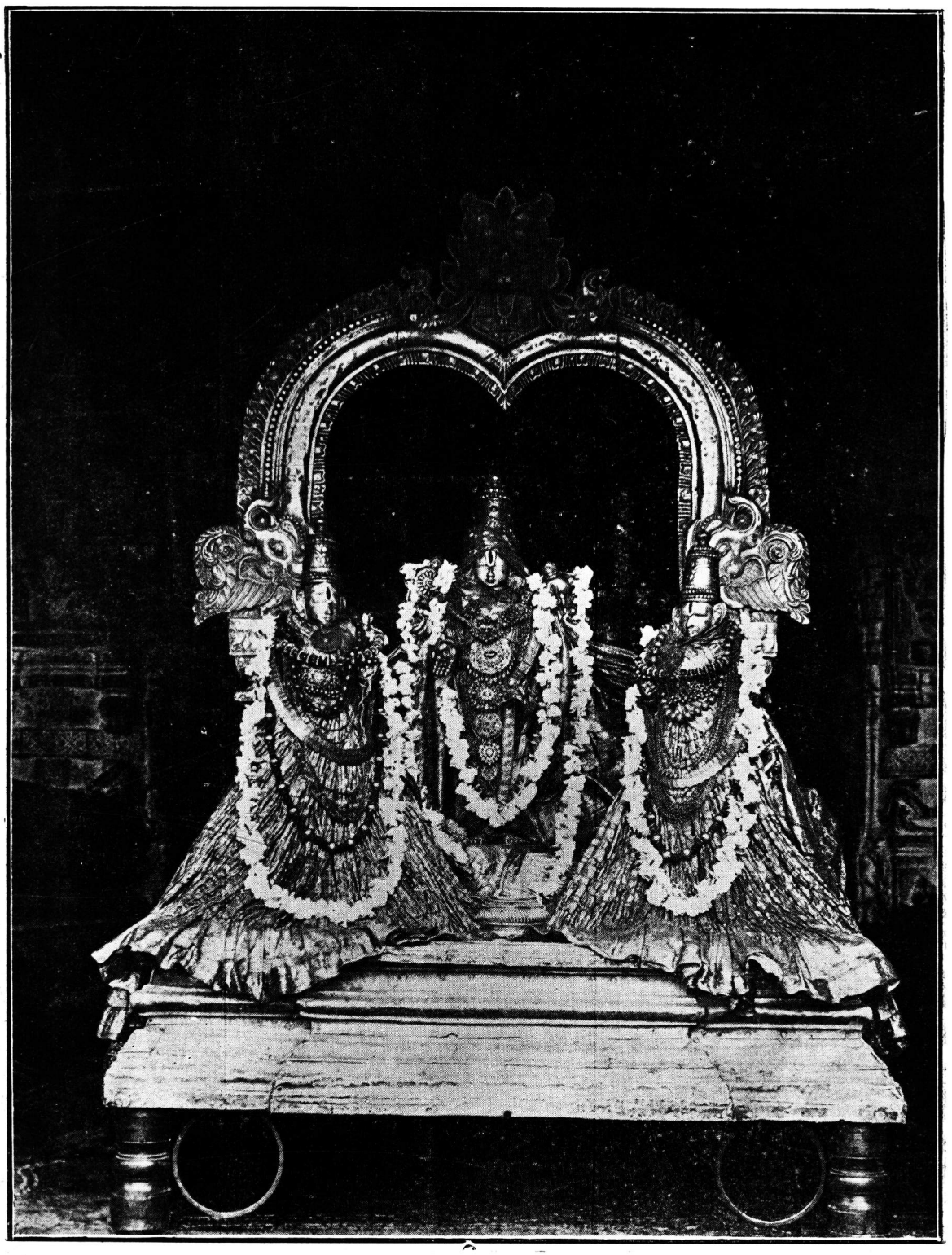
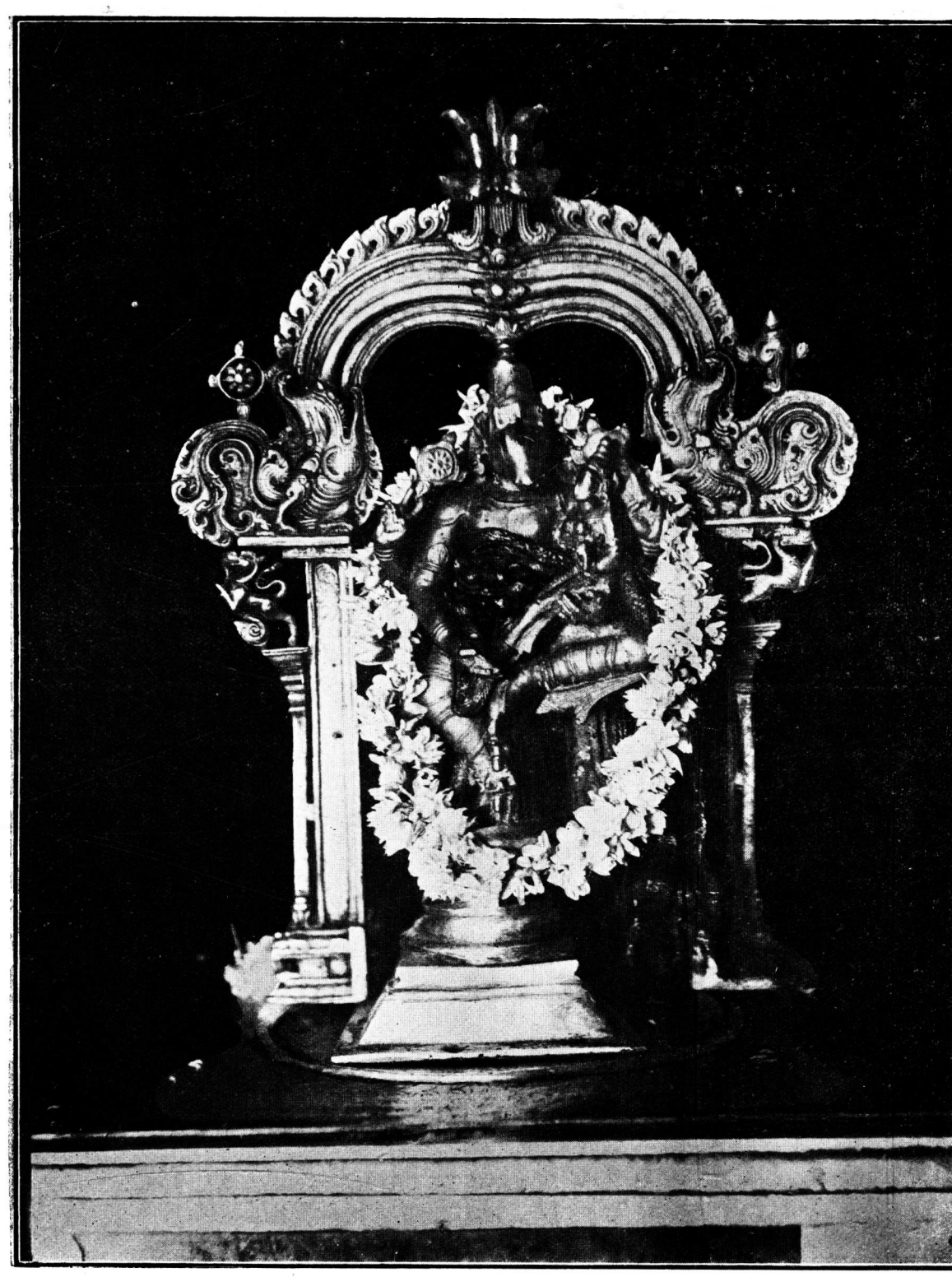
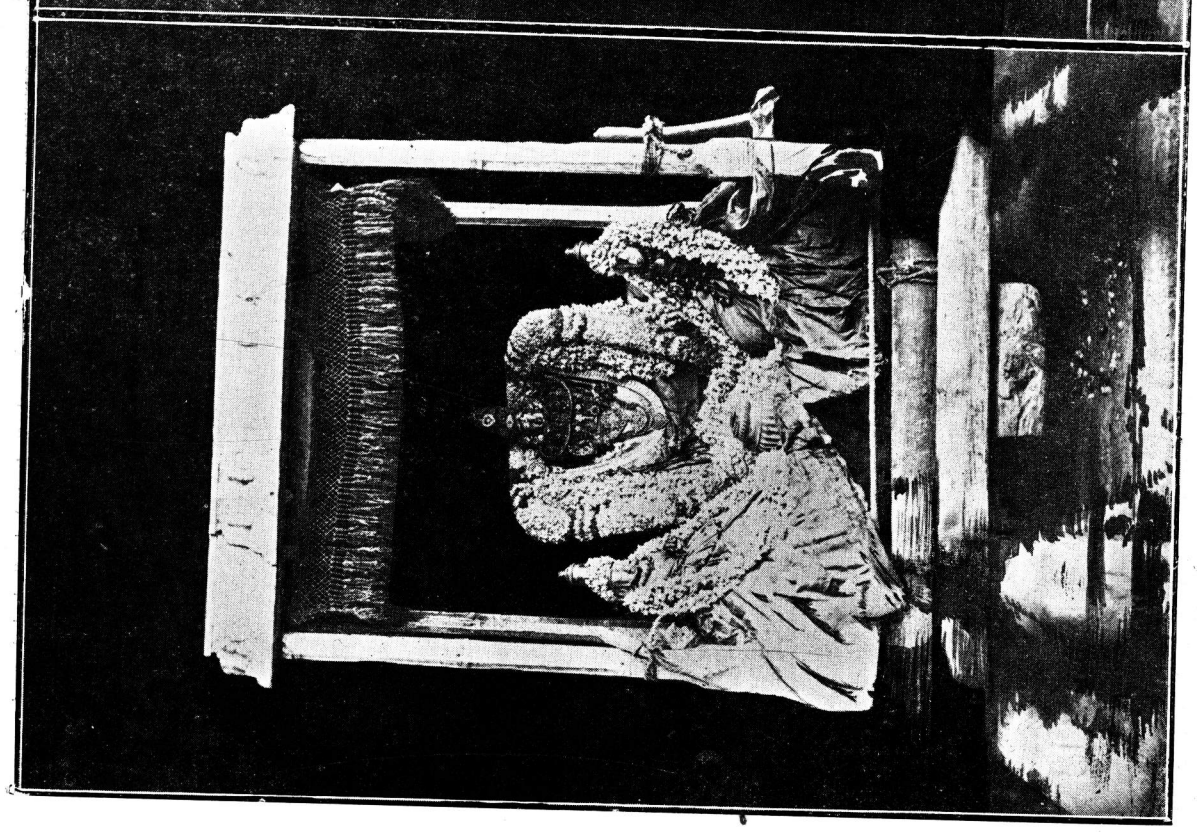


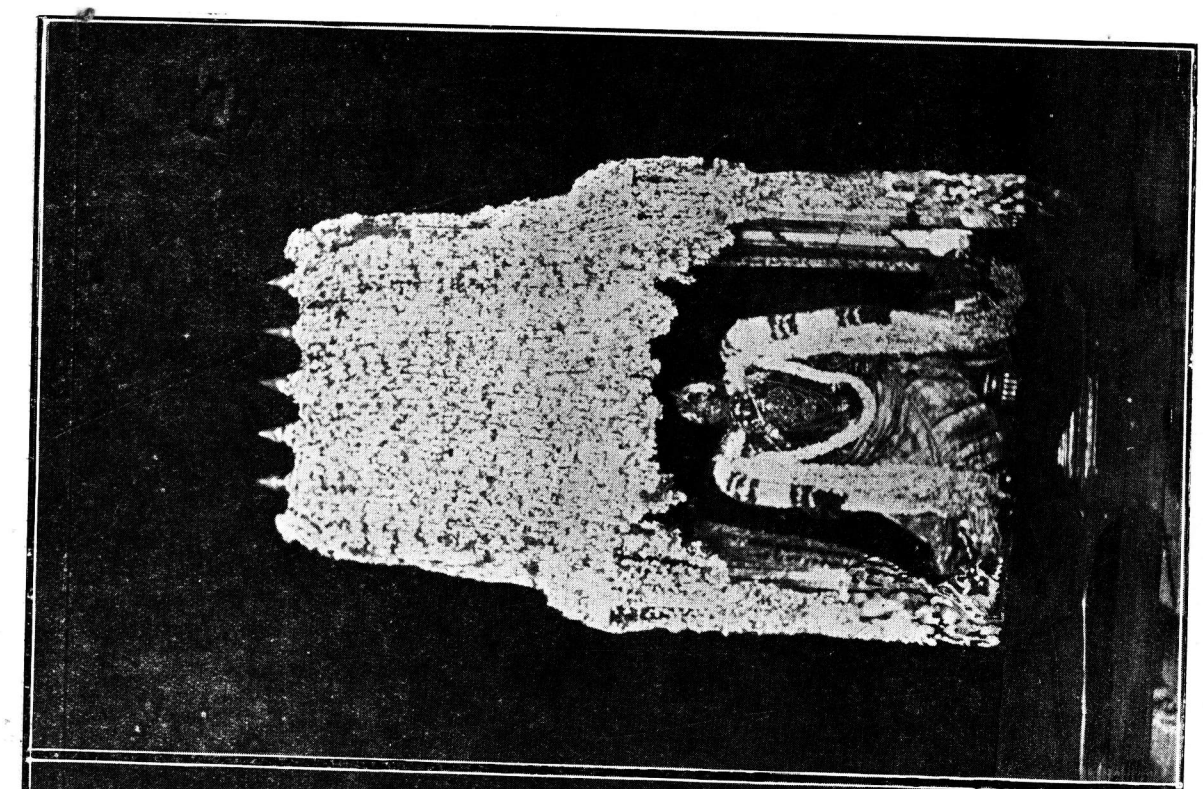
3. Śrī Malayappasvāmi with Śrīdēvi and Bhūdēvi (Processional Images at Tirumala).
Vide Pages 6, 27, 28, 56, 152, 266, 299.



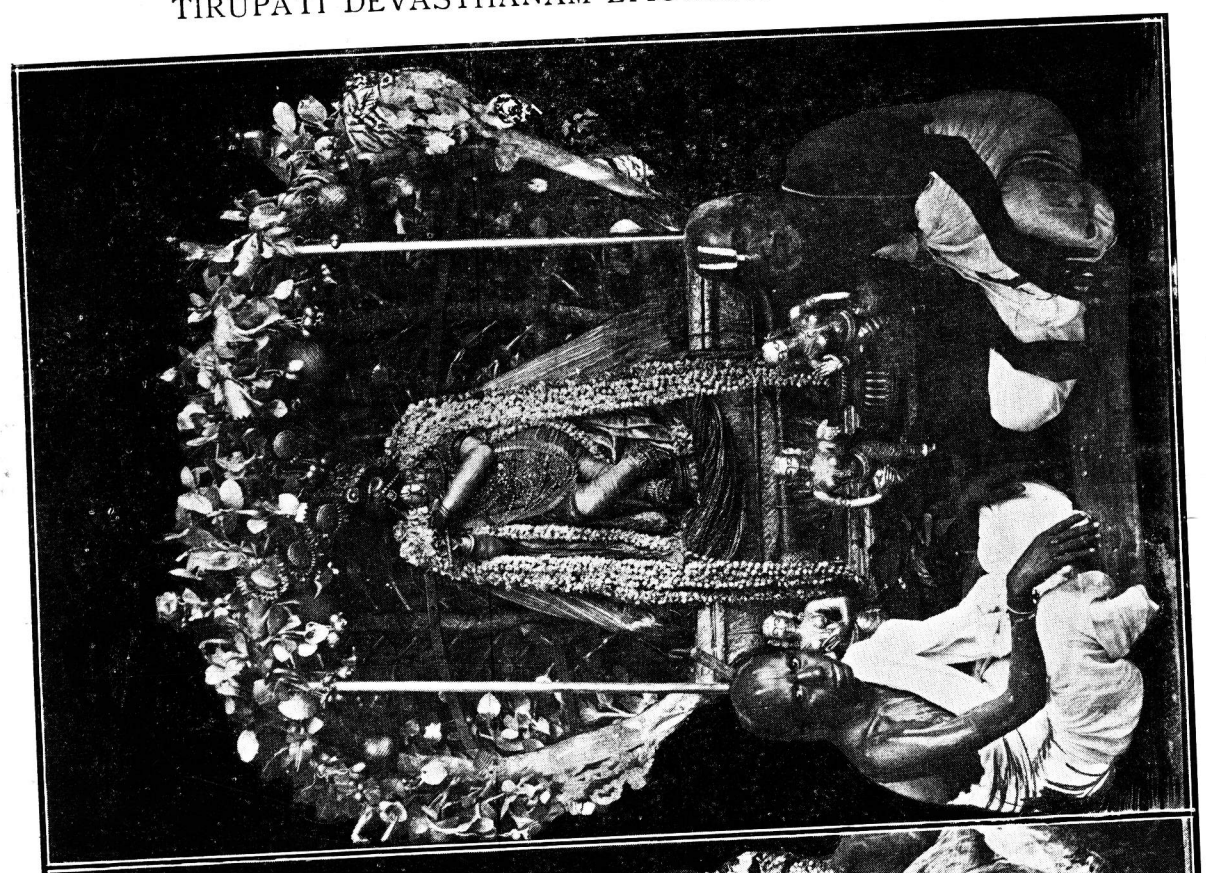
4. Śrī Varāhasvāmi with Bhūdēvi. Vide Pages 55—56.



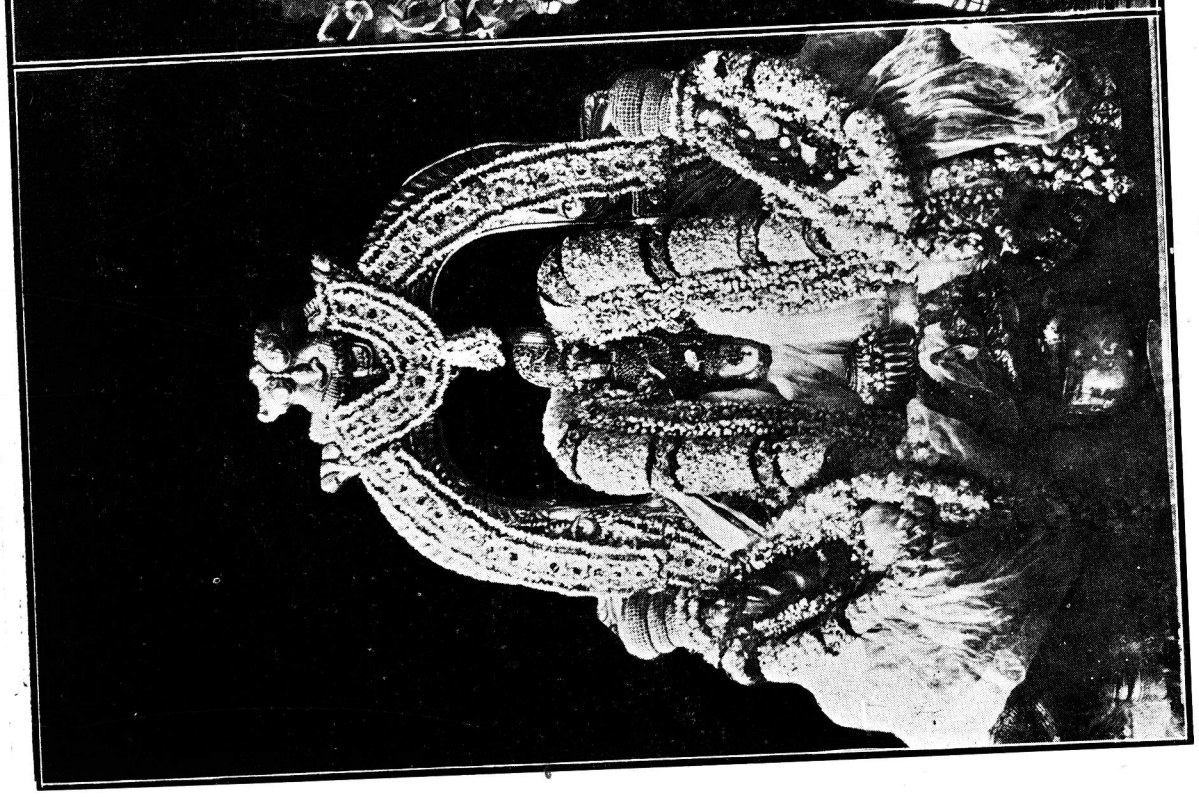
5. Muttu-Pandal Vāhanam. Vide Page 30.



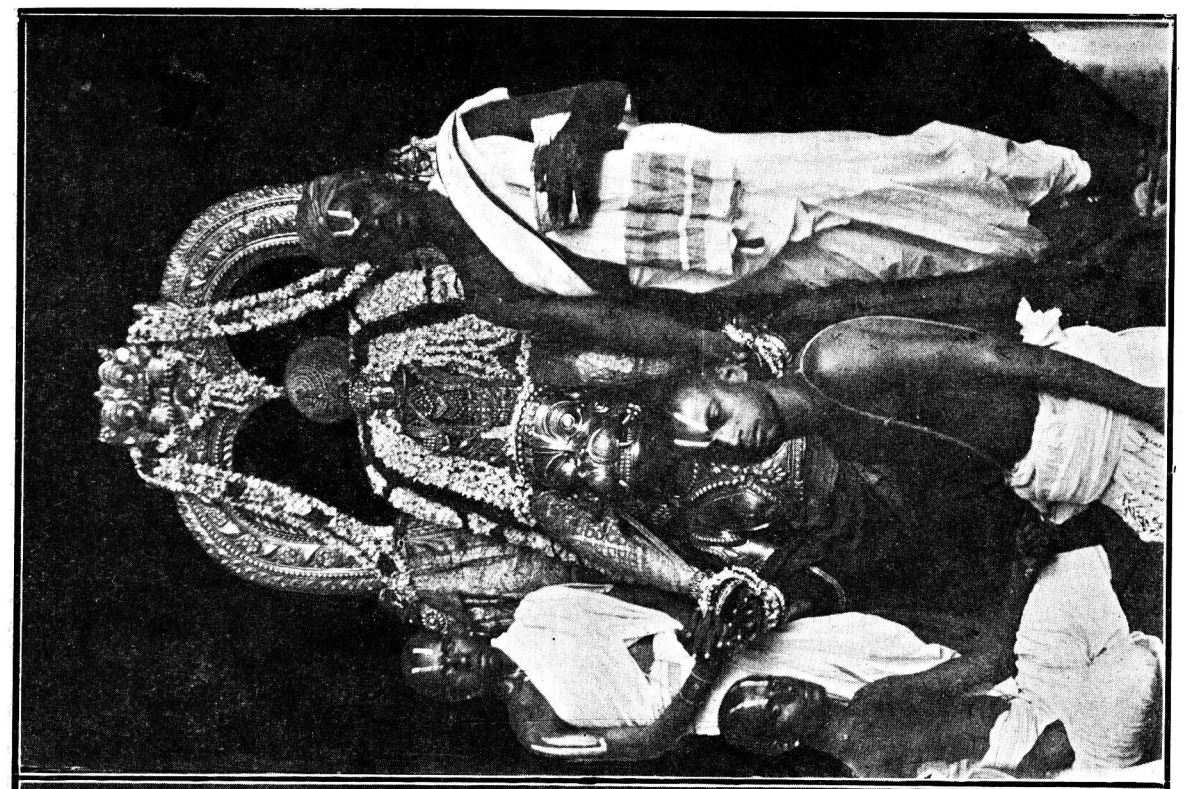
6. Sarvabhūpāla Vāhanam. Vide Pages 6, 256, 321.



8. Kalpavṛiksha Vāhanam.

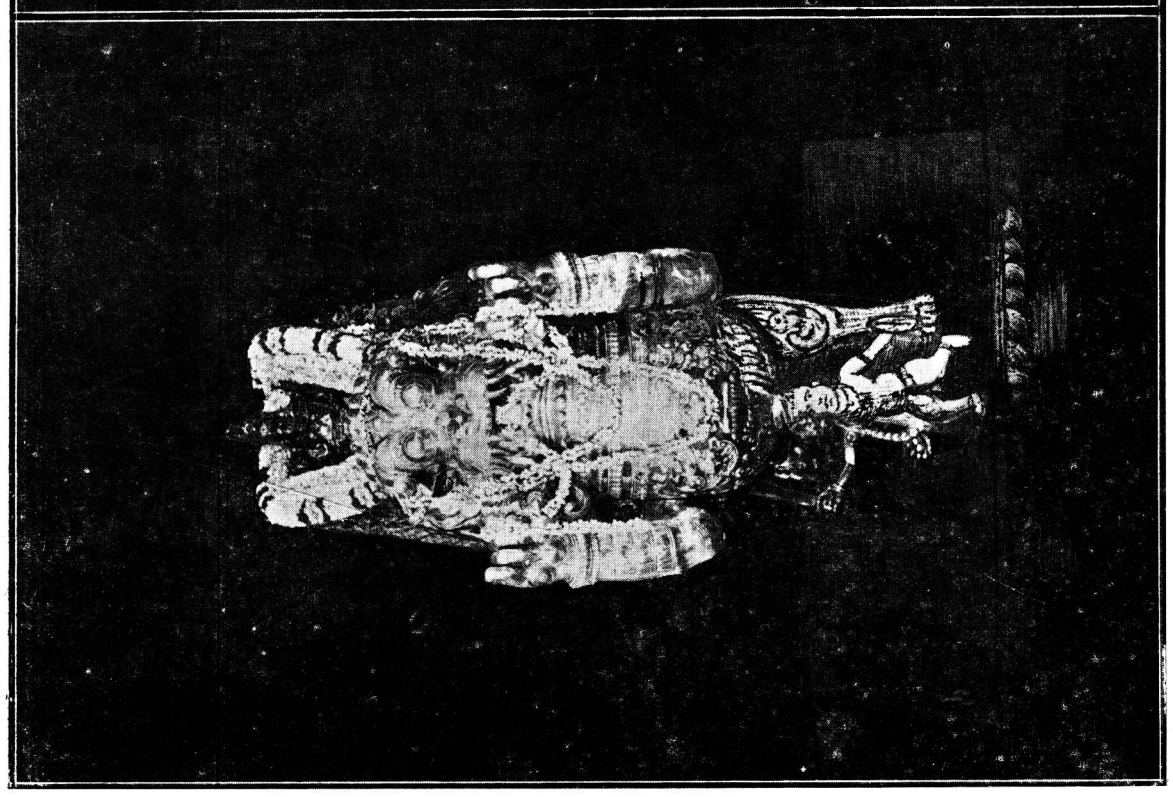


7. Tiruchchi Vāhanam. Vide Page 30.

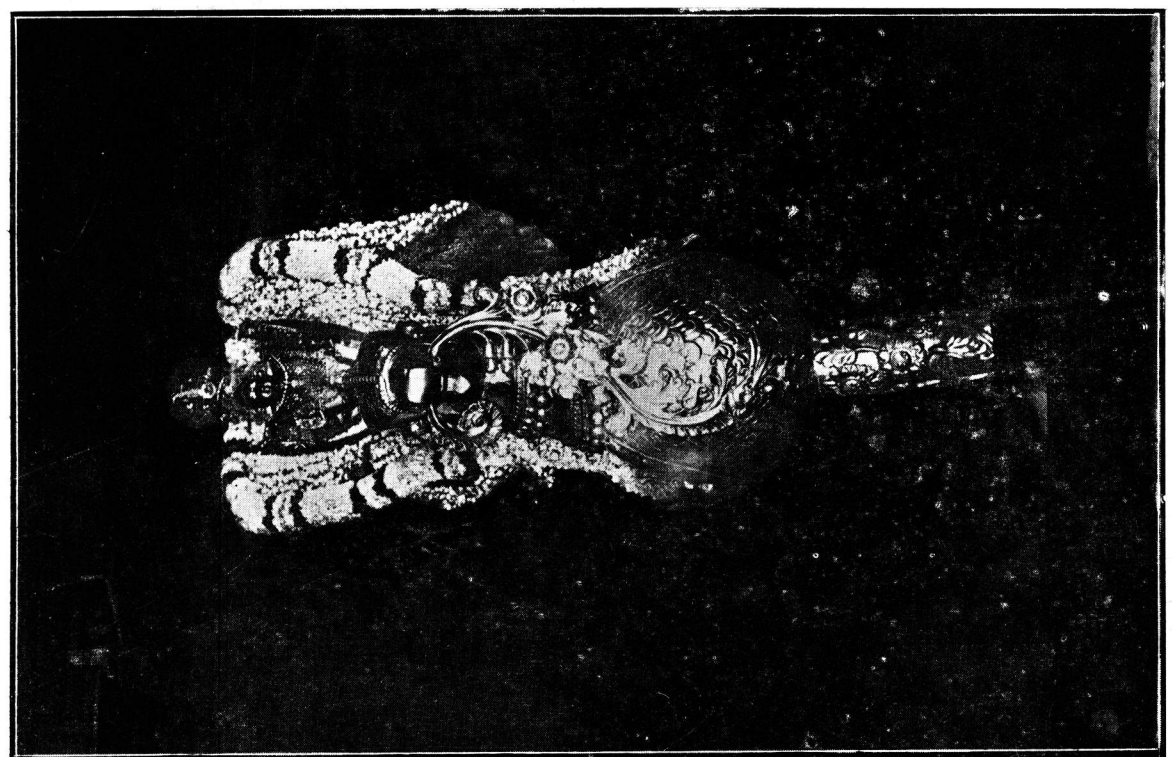


9. Śēsha Vāhanam. Vide Pages 30, 66, 208, 256, 315.

10. Hanumanta Vāhanam. Vide Pages 62, 65.

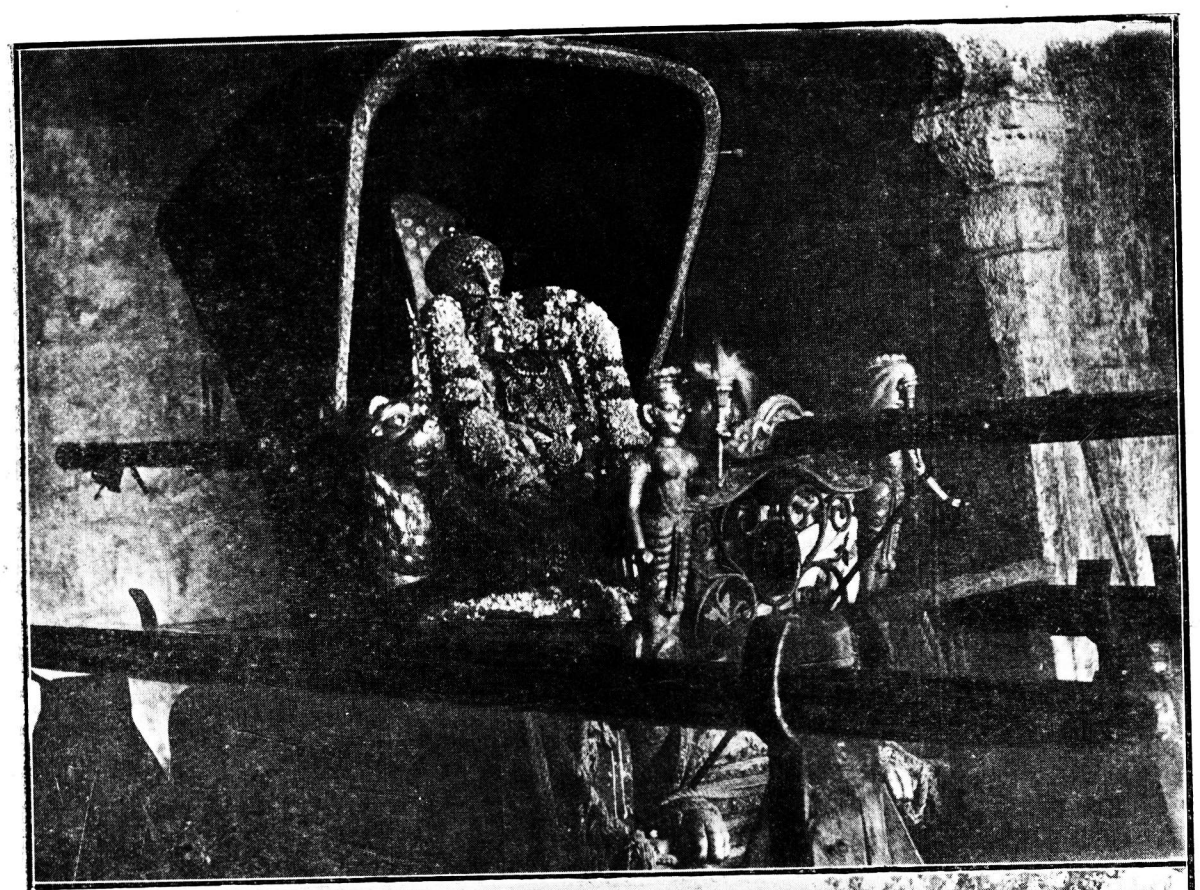


11 Siṃha Vāhanam. Vide Page 315.

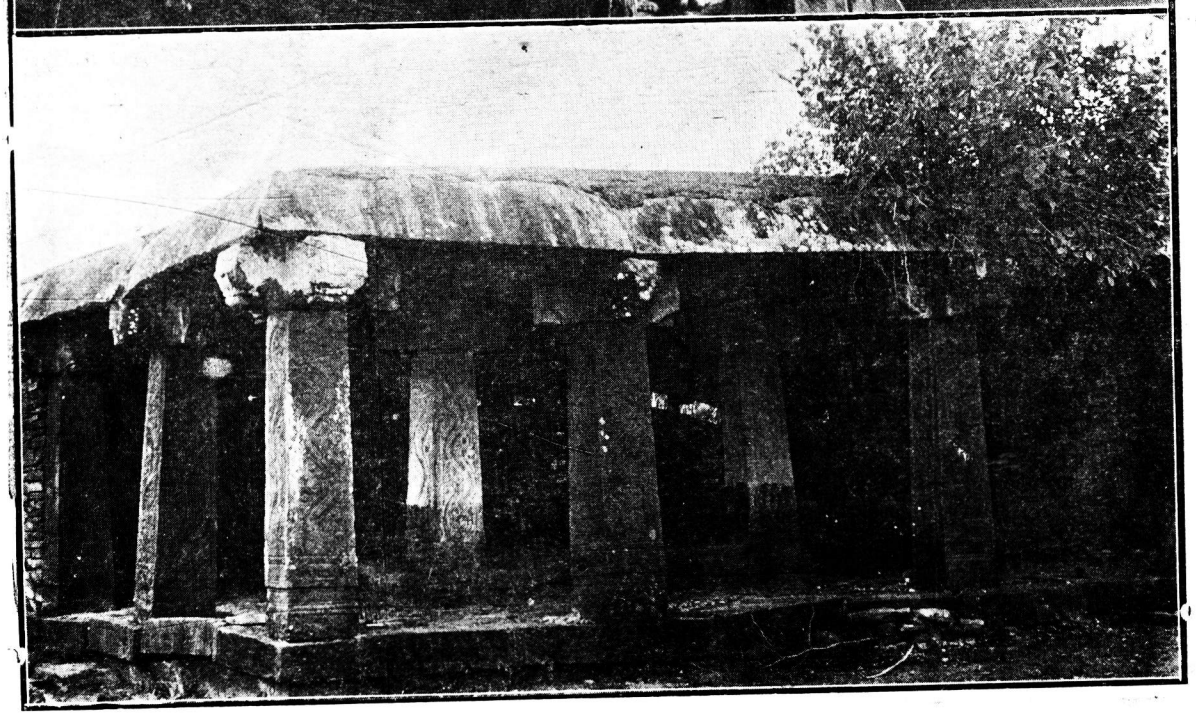


12. Haṃsa Vāhanam. Vide Pages 30, 256.

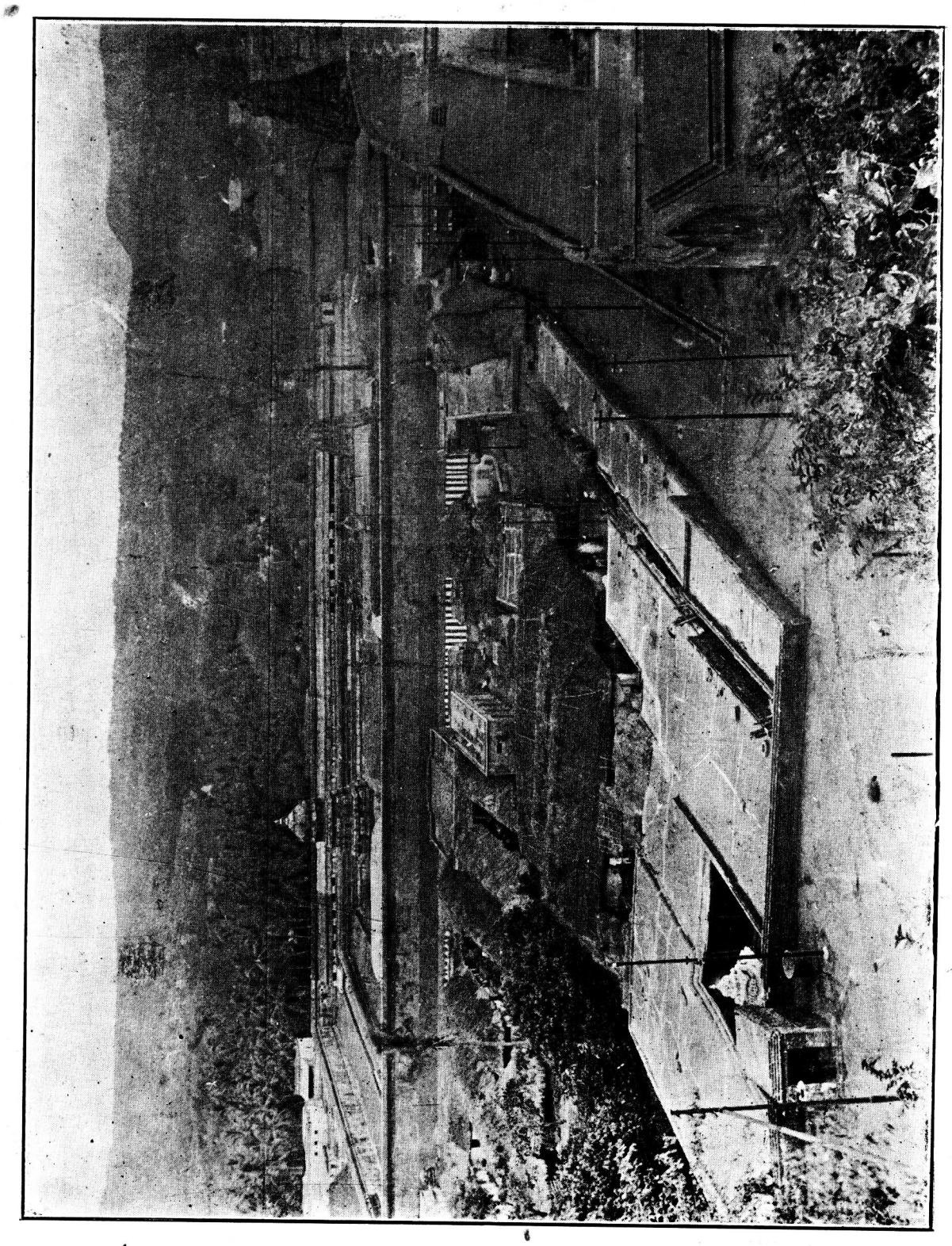
13. Car Procession. Vide Pages 30, 63.



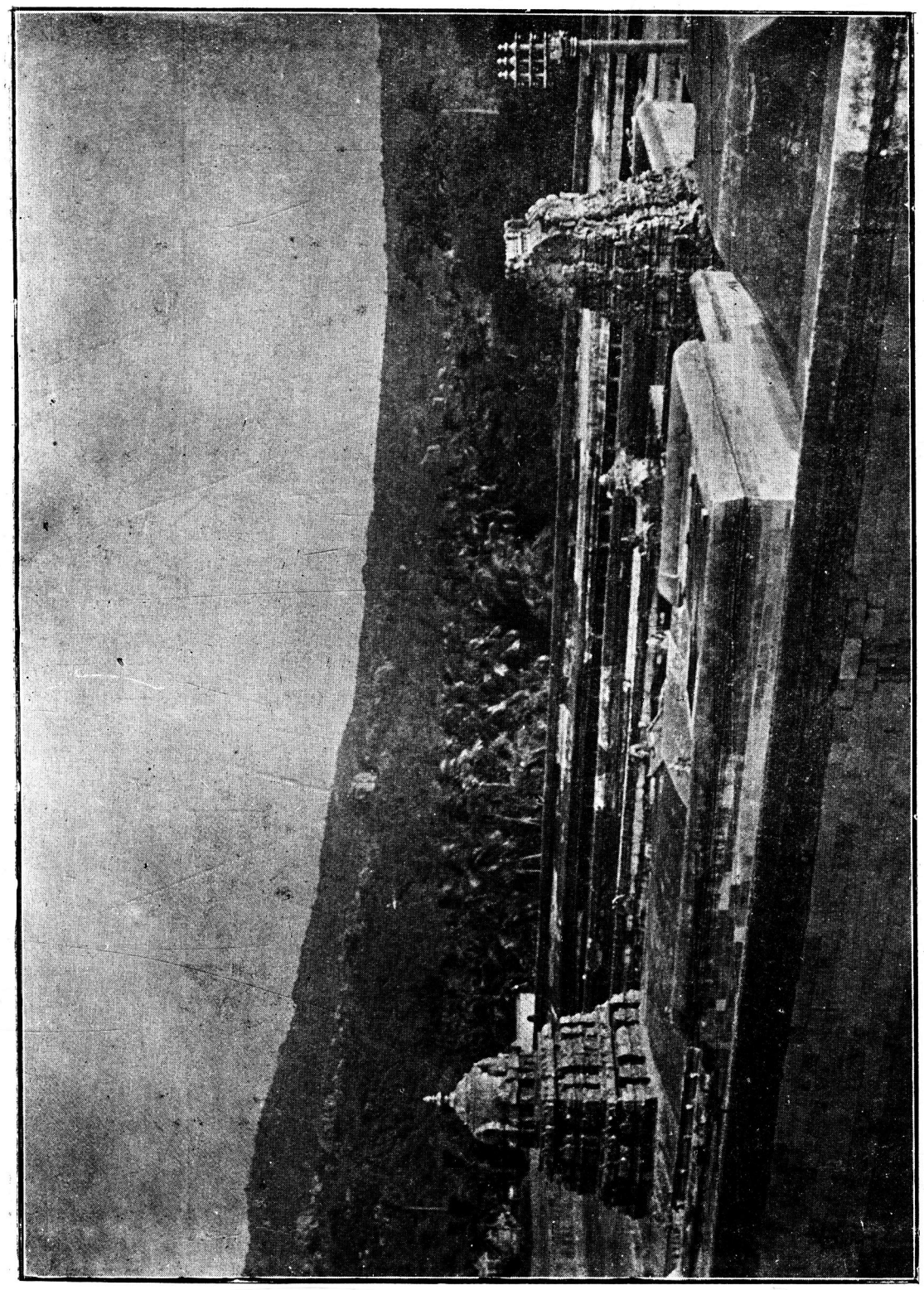
14. Tamja Vahanam.



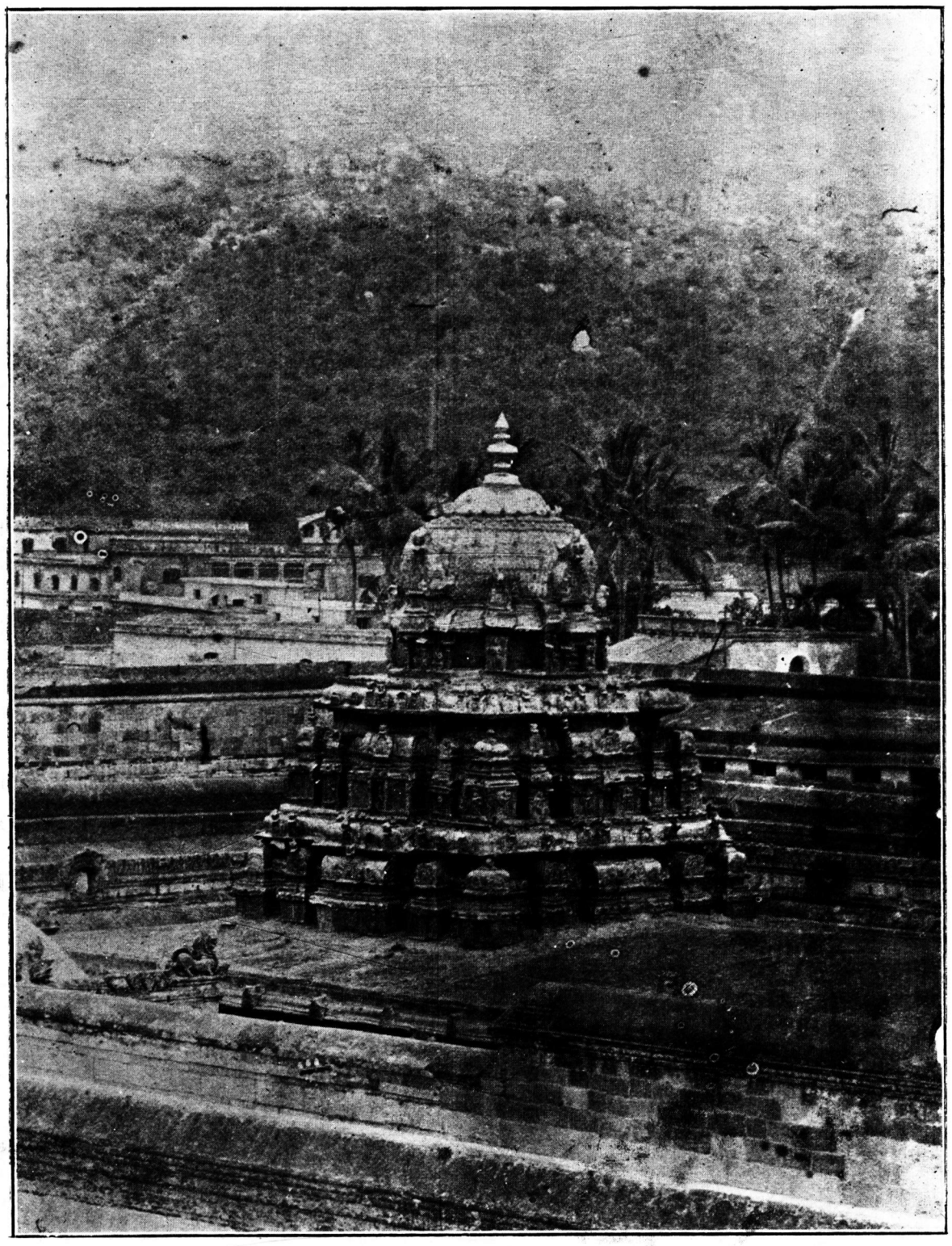
15. Pāḍiyavēṭṭai-Maṇṭapam at Tirumala lying about two miles north-east of the Temple, to which Malayappa proceeds on the Kanuvu day for Pāḍiyavēṭṭai (Hunting).



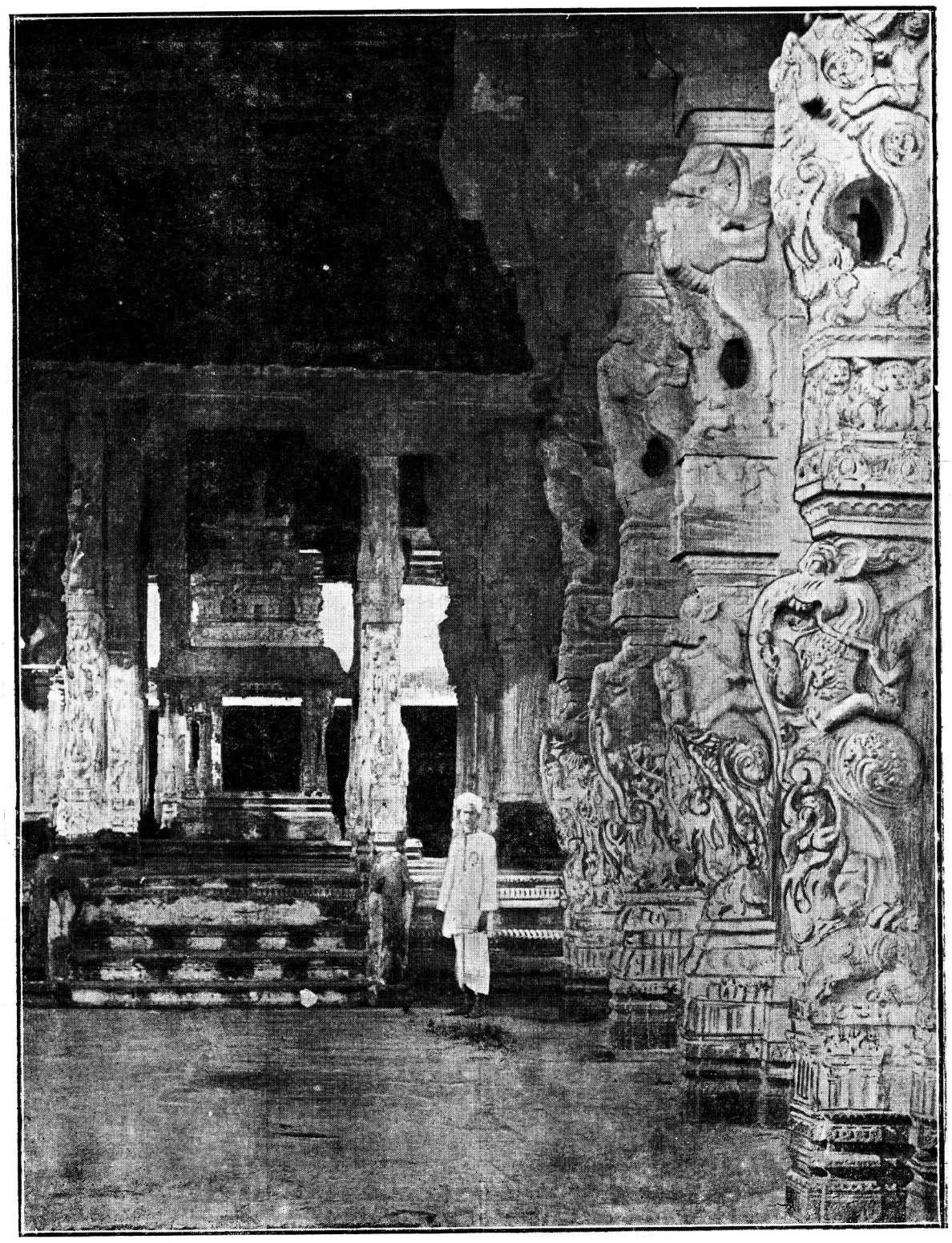
16. General View of Śrī Veṅkaṭeśvara's Temple at Tirumala. Vide Pages 51-53, 308, 326.



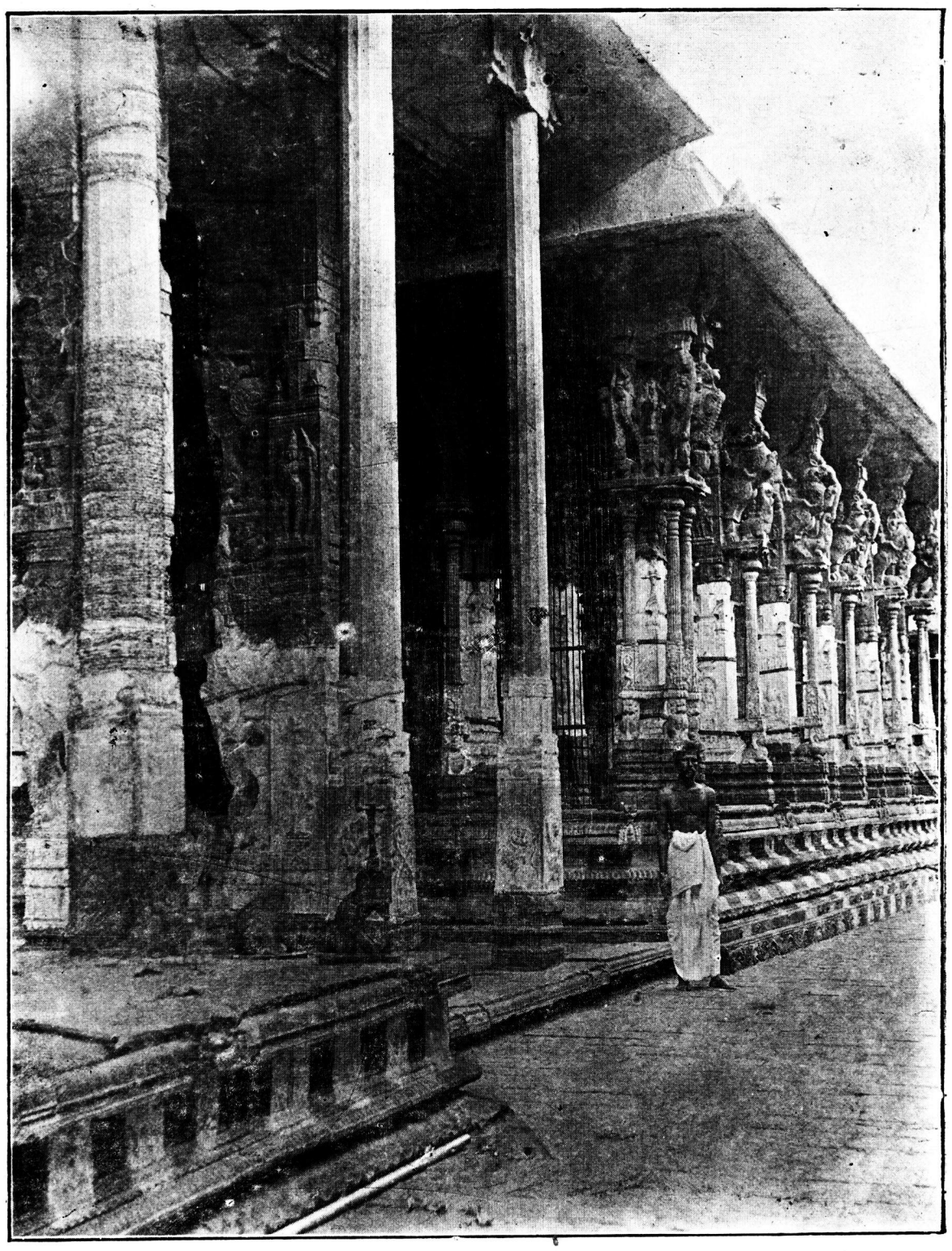
17. Śrī Veṅkaṭeśvara's Temple with Double Prākārams, one enclosing the other. Vide Pages 54, 256.



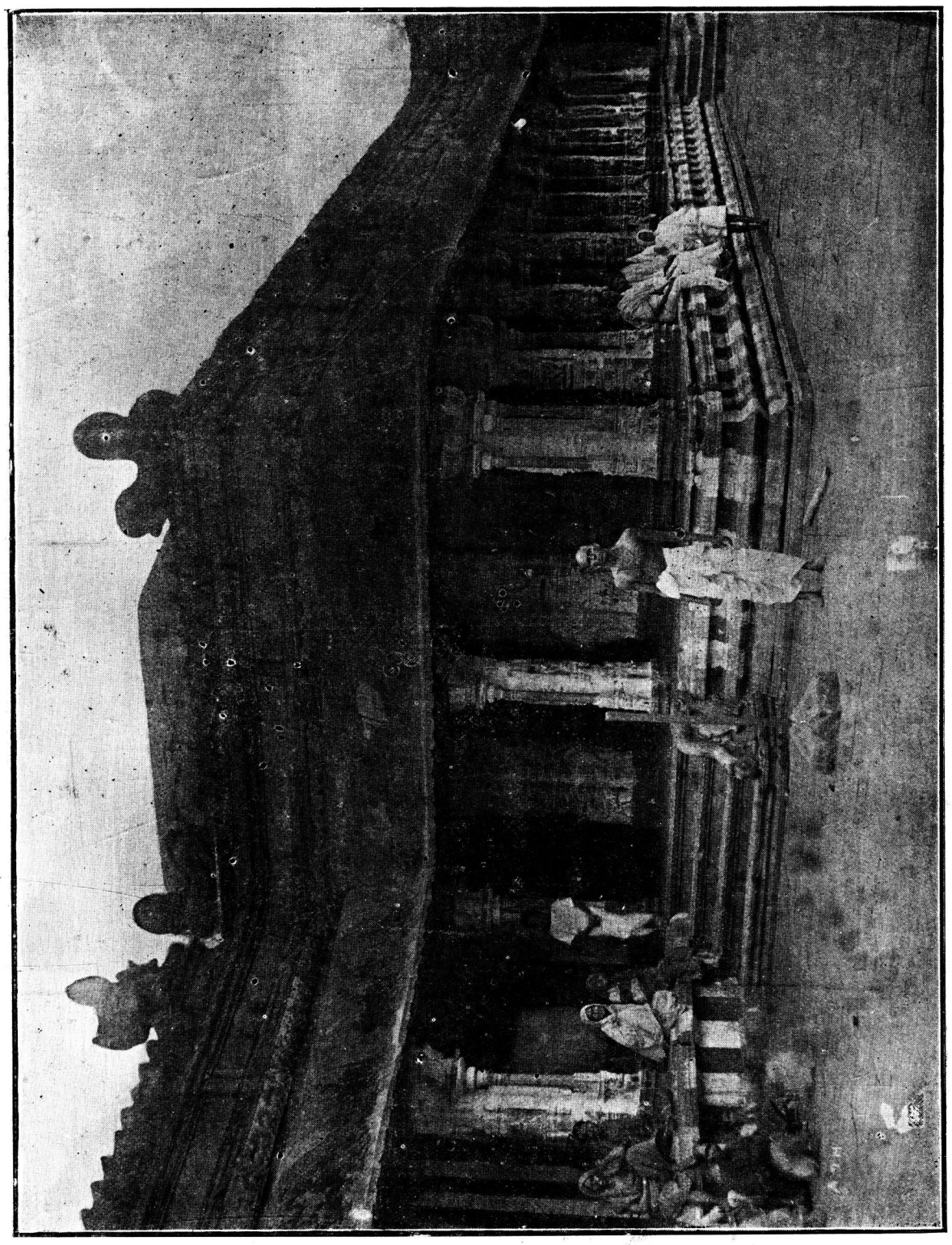
18. Vimānam over the Central Shrine of Śrī Vēṅkaṭēśvara's Temple with a Single Golden Kalaśam. Vide Pages 2, 5, 54, 118, 130, 135, 164, 165, 210, 311, 313, 326.



19. Tirumalarāya-Maṇṭapam (Front or North View) in Śrī Vēṅkaṭēśvara's Temple.
Vide Pages 256, 309.

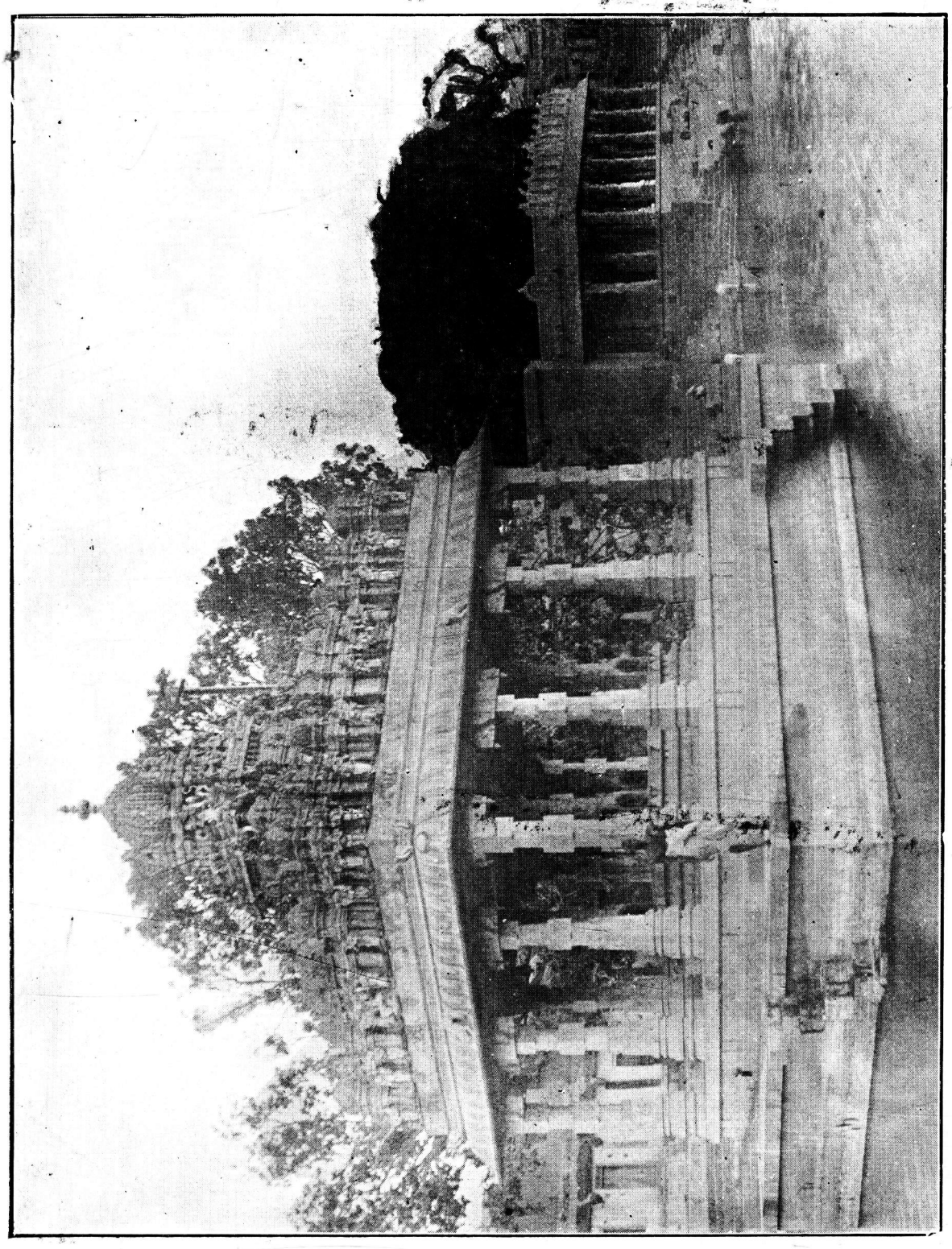


20. Tirumalarāya-Maṇṭapam (West View) in Śrī Vēṅkaṭēśvara's Temple.
Vide Pages 256, 309.

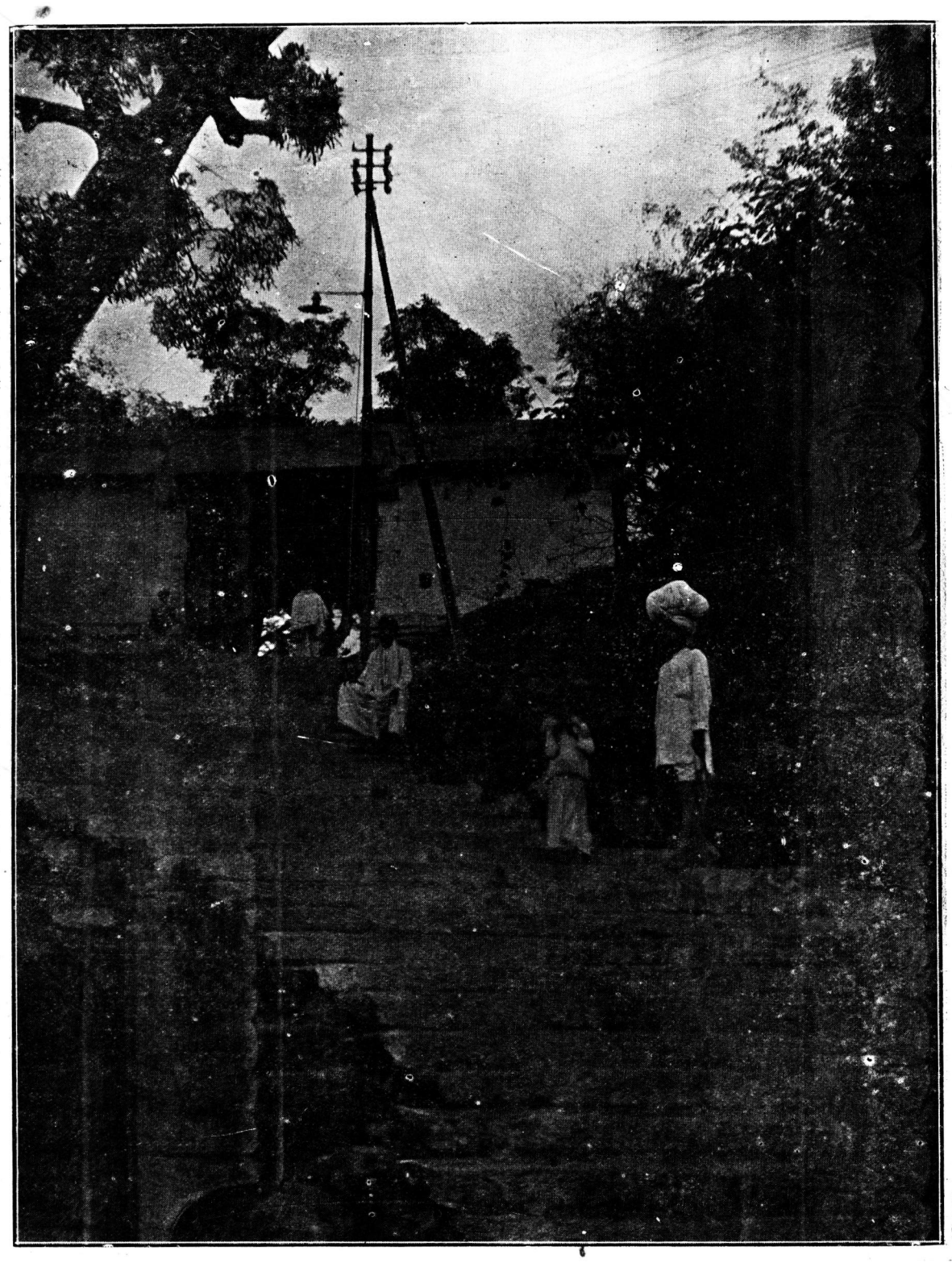


21. Kalyāṇa-Maṇṭapam in Śrī Veṅkaṭeśvara's Temple. Vide Page 54.

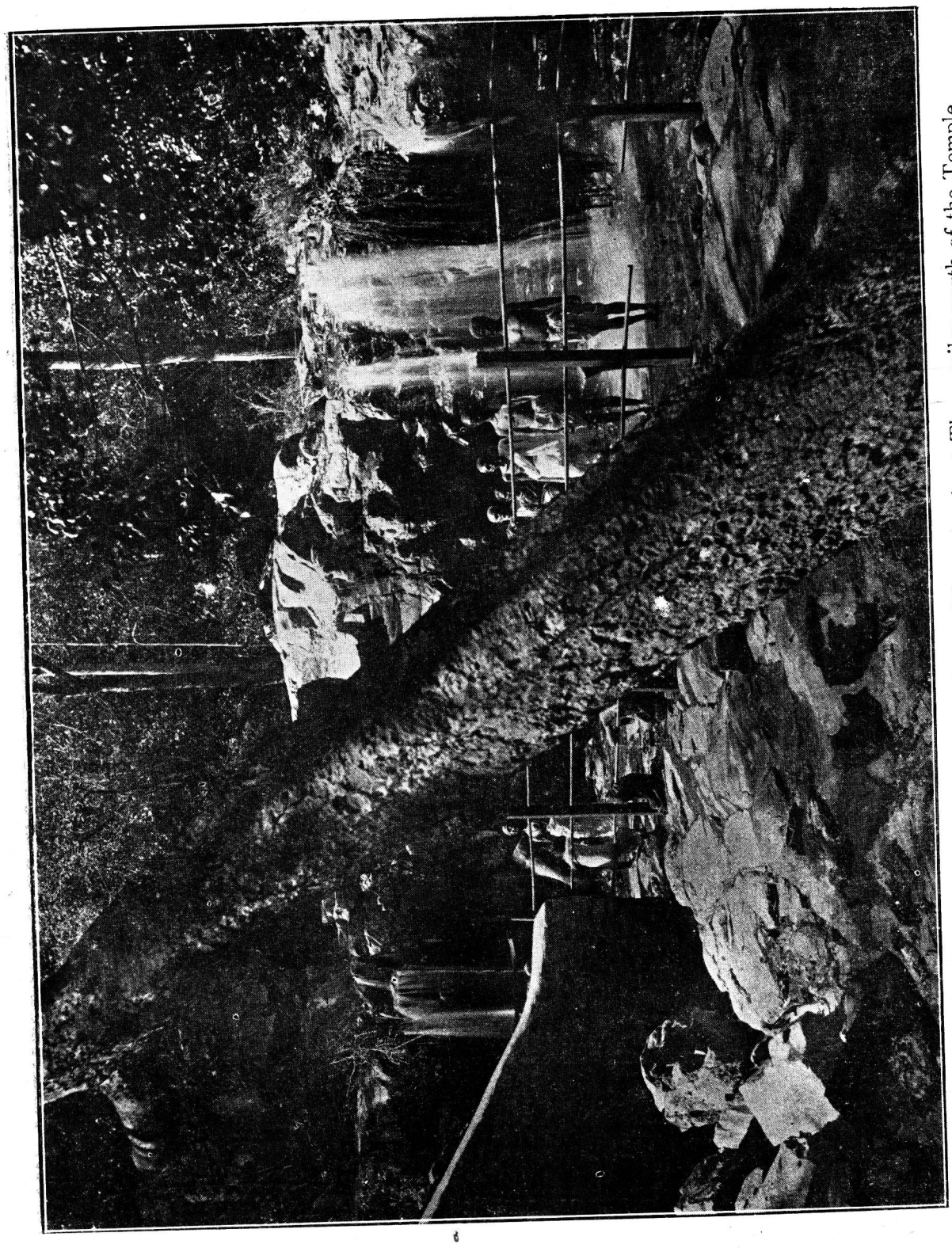
22. Tāḷḷapākam Poets' Saṅkīrtana-Bhaṇḍāram, a stone cell in Śrī Vēṅkaṭēśvara's Temple wherein have been preserved the Tāḷḷapākam Copper-Plates. Vide Pages 285, 288, 291, 294.



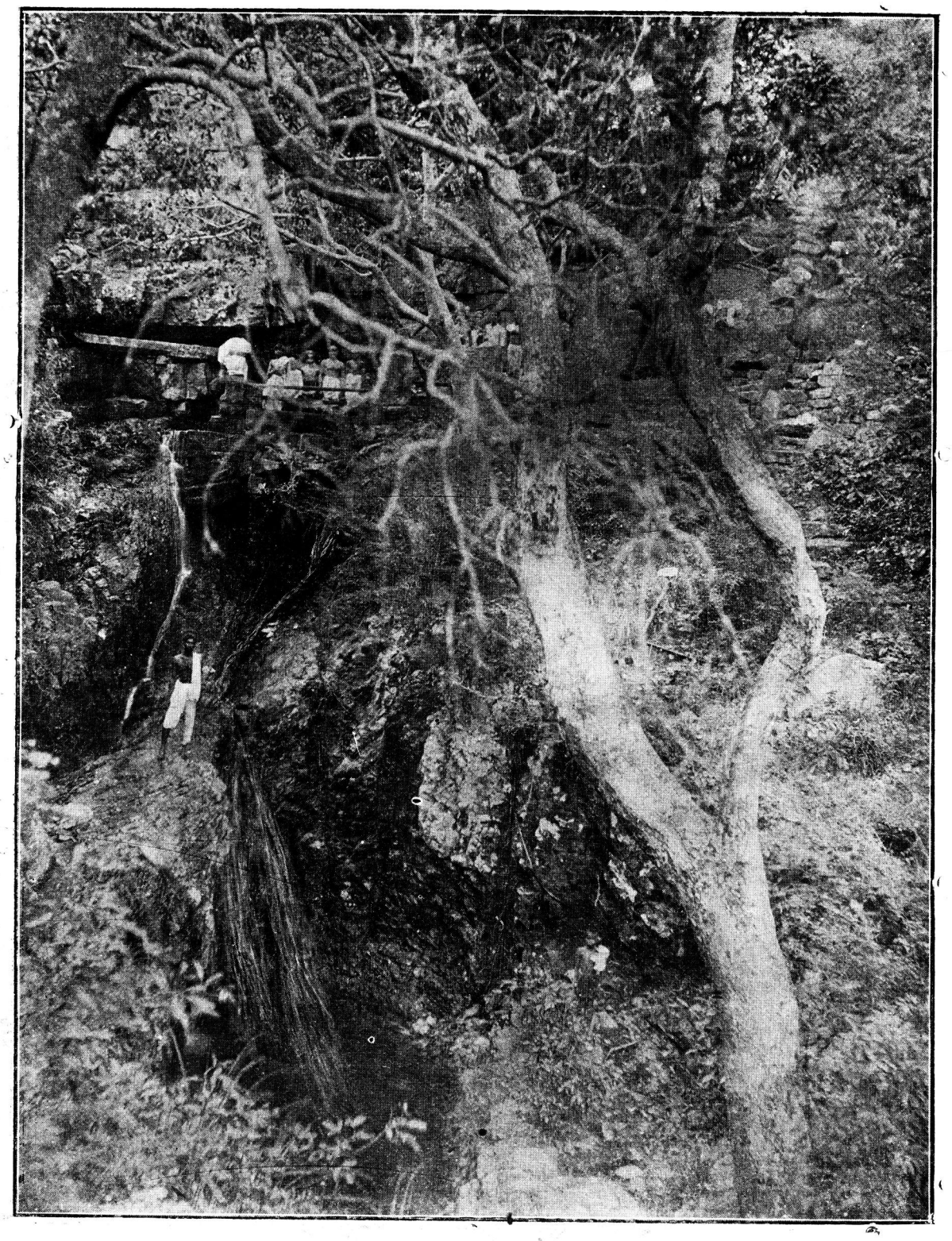
23. Nirāḷi-Maṇṭapam in Svāmi-Pushkariṇi (Tank) at Tirumala, with a view of Śrī Varāhasvāmi's Temple at the north-west corner. Vide Pages 58, 286, 287, 325.



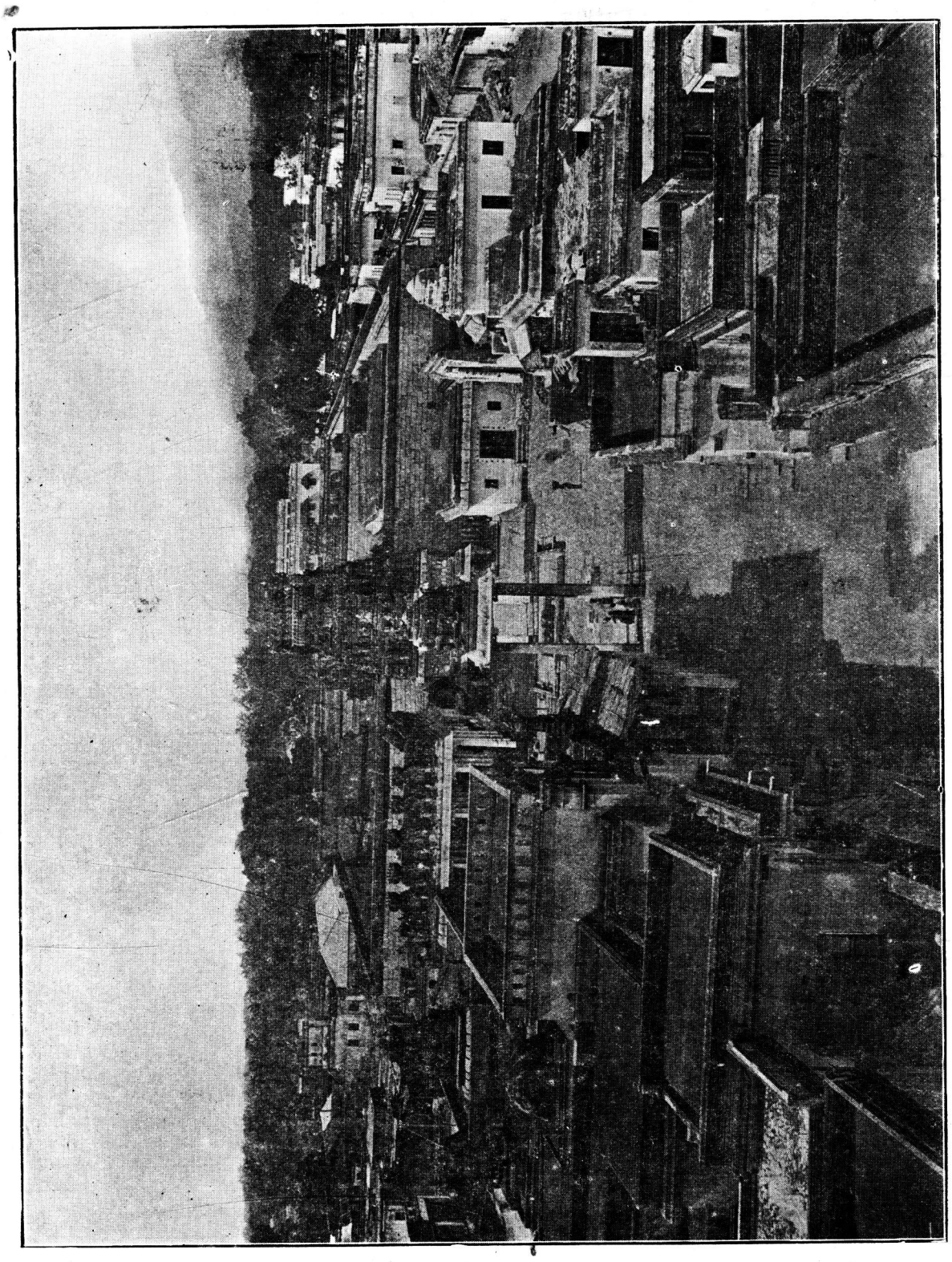
24. • Mōkāli-Meṭlu and Maṇṭapam on the Pathway to Tirumala. Vide Pages 43, 44, 51.



25. Pāpavināśa-Tīrtham, a sacred Waterfall on Tirumala about Three miles north of the Temple.

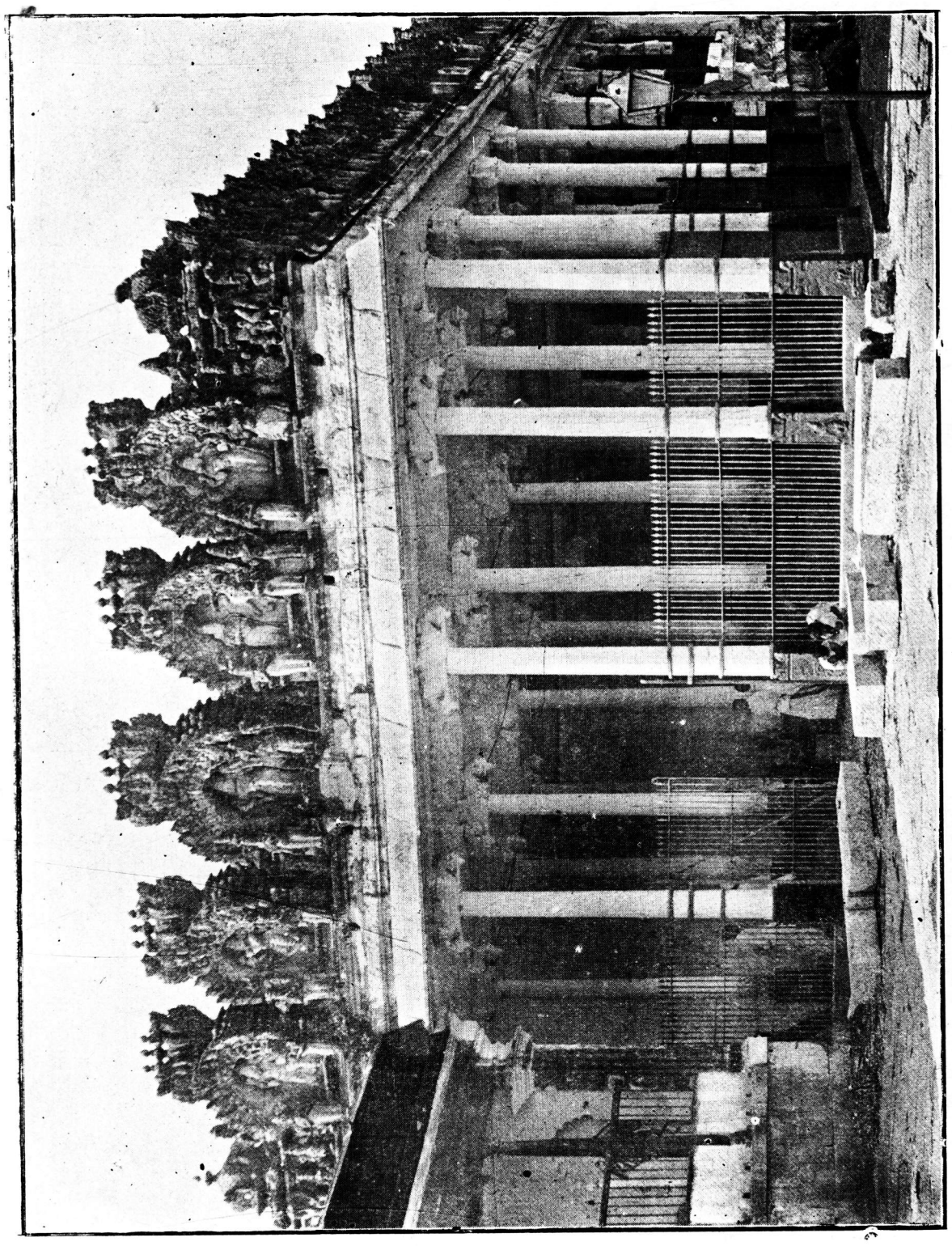


26. Ākāśagaṅga-Tīrtham, a sacred Waterfall on Tirumala about Two miles north of the Temple.

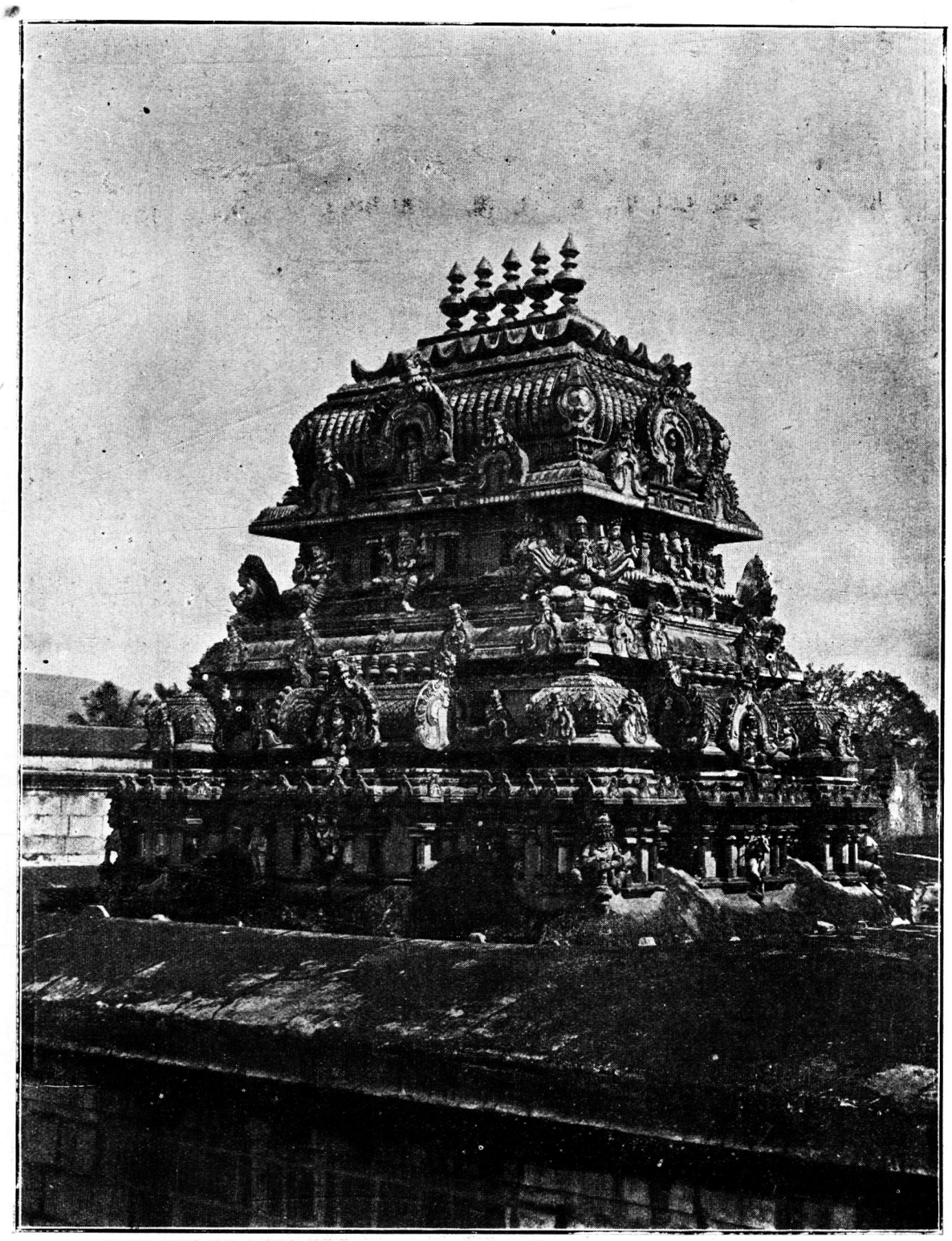


27. General View of Śrī Gōvindarāja's Temple. Vide Page 54.

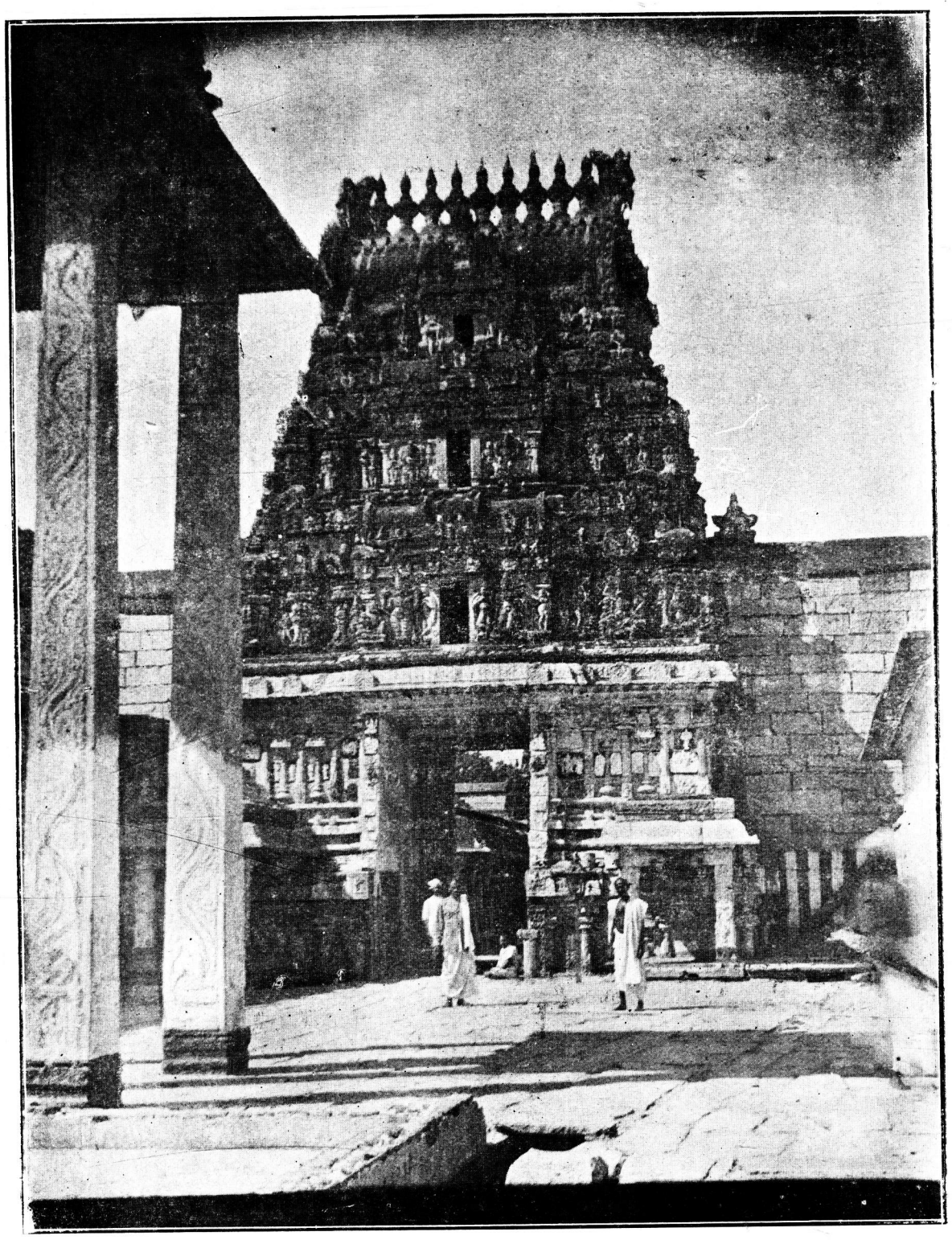
28. Big Outer Maṭla Gōpuram of the Temple of Śrī Gōvindarāja with its Seven Storeys. Vide Pages 55, 320.



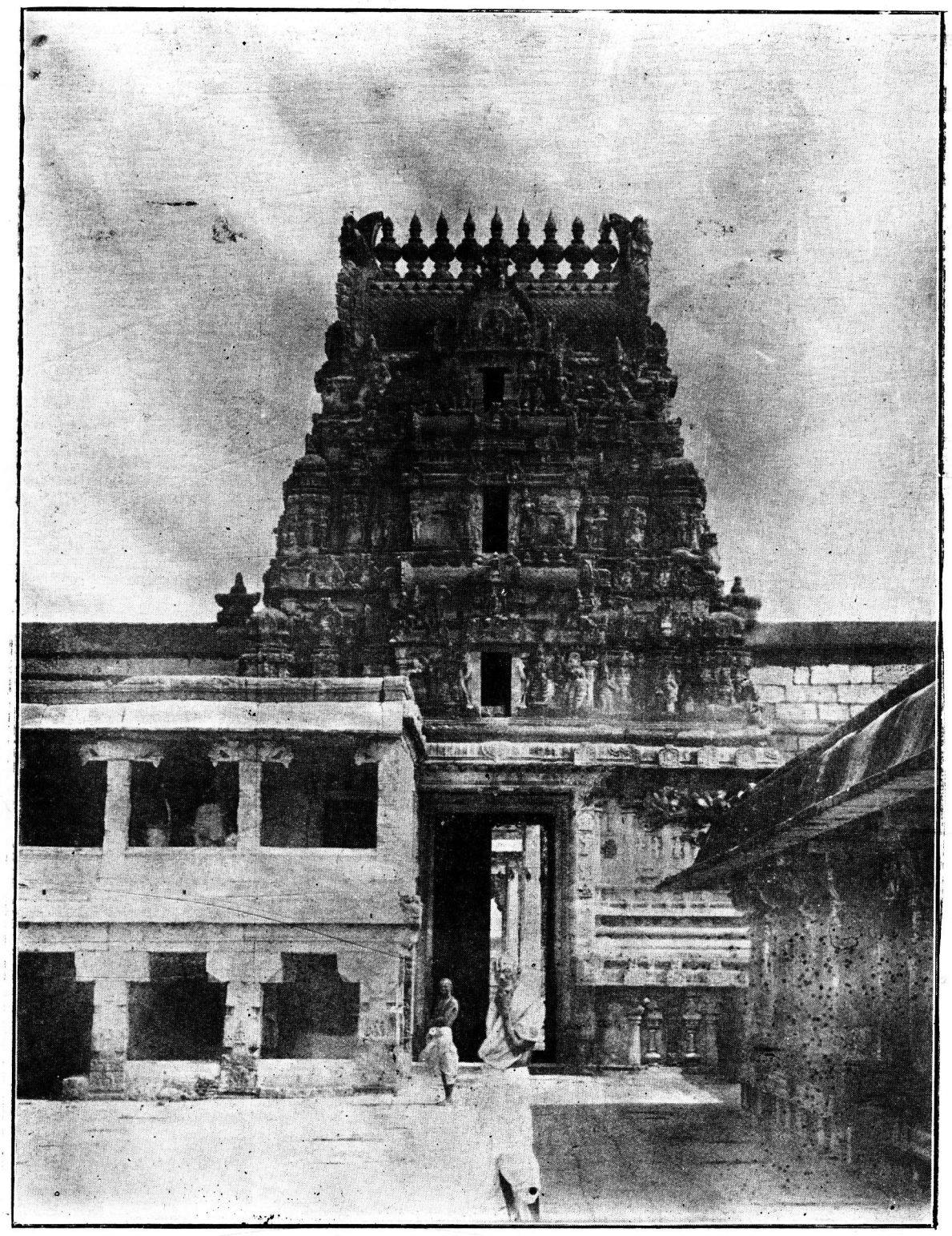
29. Lakshmīdēvi-Maṇṭapam in front of Śrī Gōvindarāja's Temple. Vide Pages 54, 294.



30. Vimānam over the Central Shrine of Śrī Gōvindarāja's Temple with Five Golden Kalaśams.



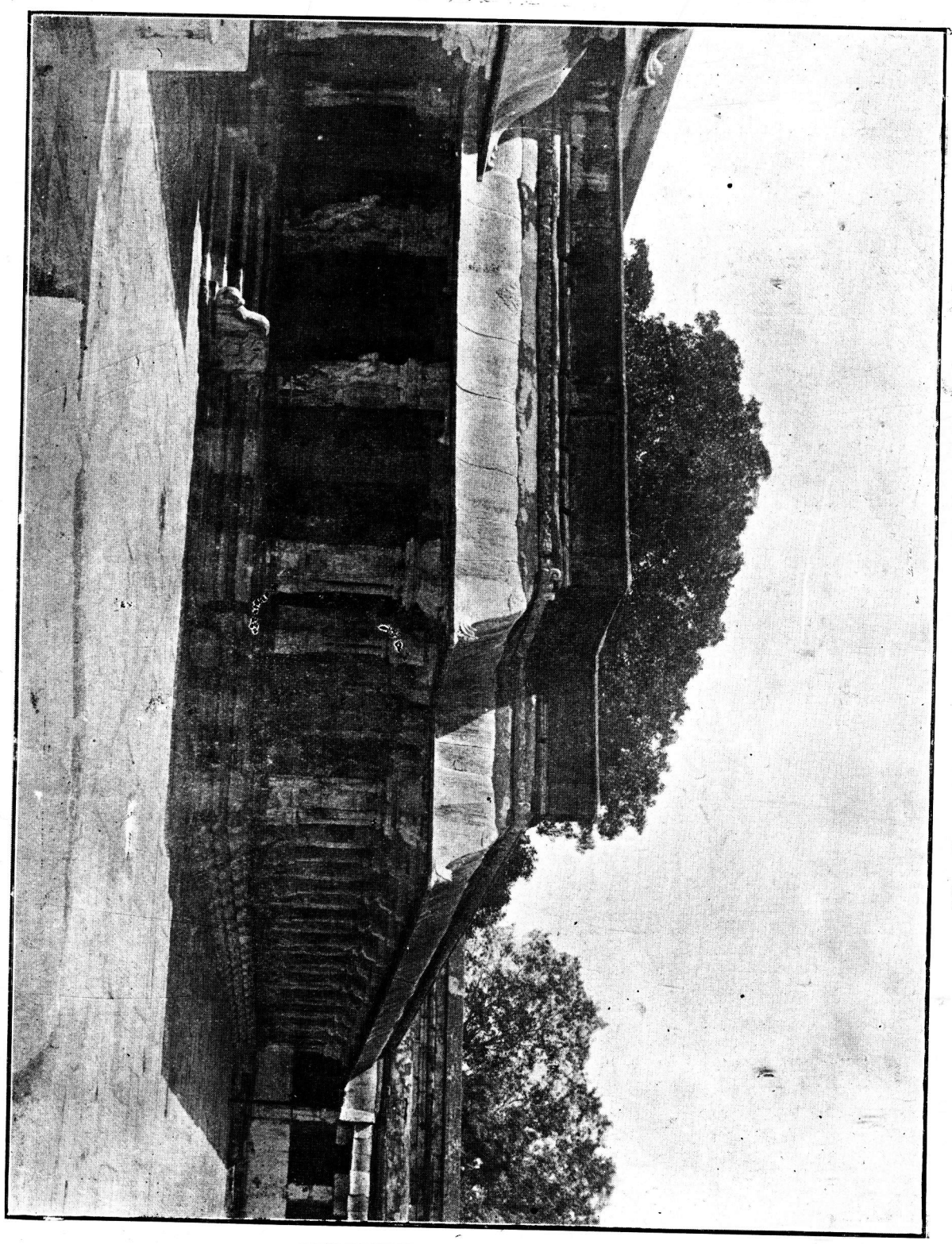
31. Entrance Gōpuram (Front View) of Śrī Gōvindarāja's Temple. Vide Pages 54, 55.



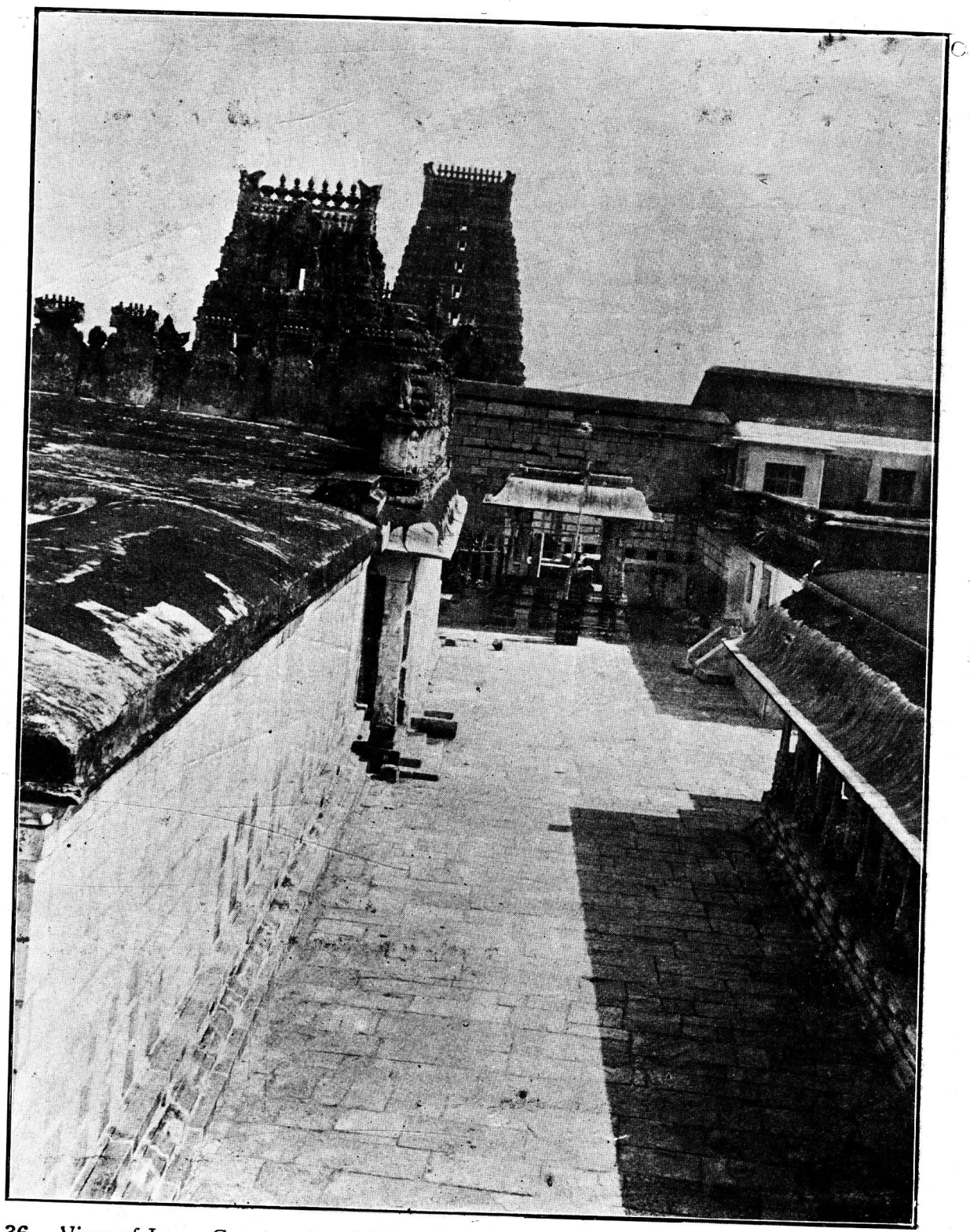
32. Entrance Gōpuram (Inner View) of Śrī Gōvindarāja's Temple.
Vide Pages 54, 59, 292, 295.

33. Rāmānuja's Shrine at the Inner Gōpuram in Śrī Gōvindarāja's Temple.
Vide Pages 66, 80.

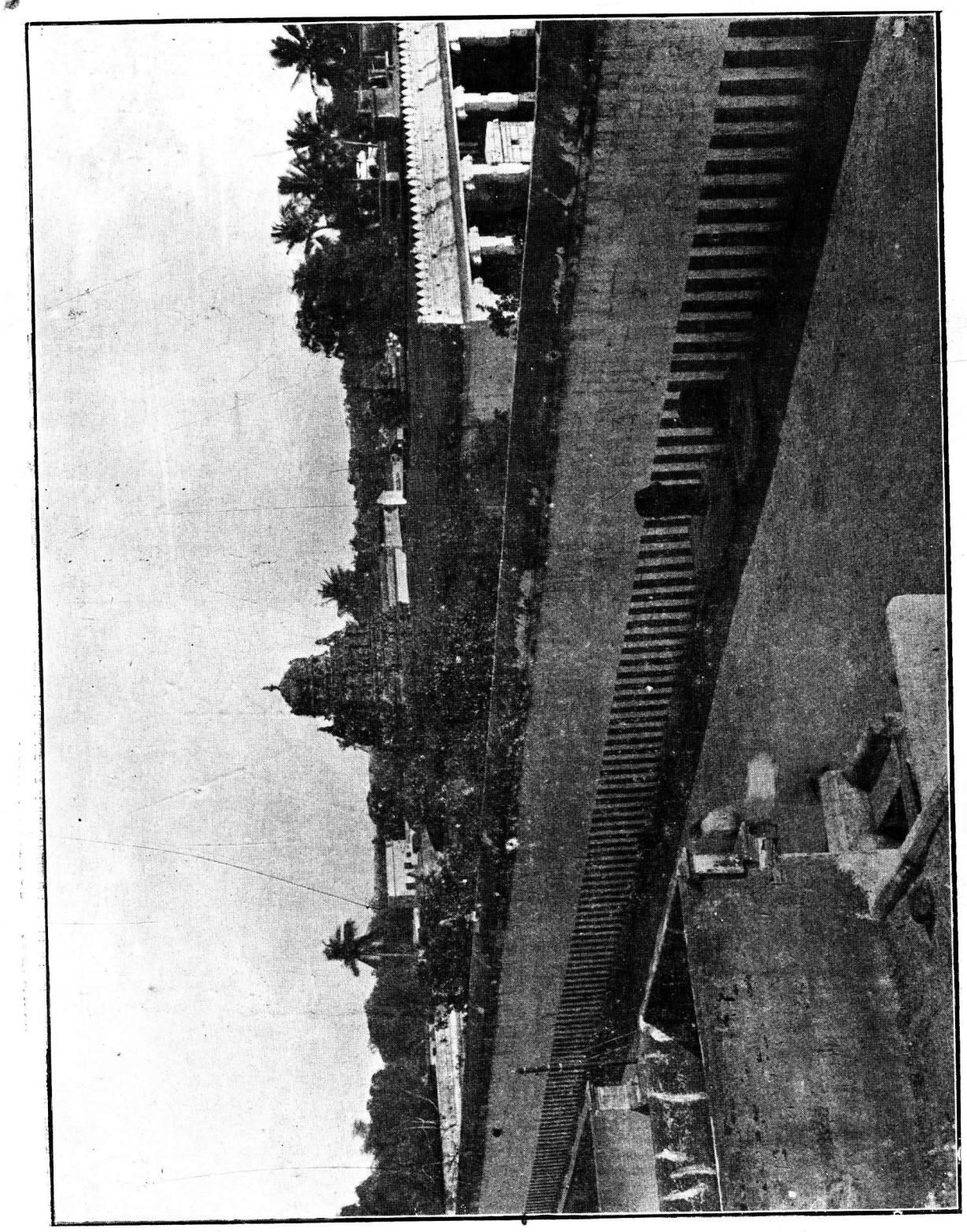
34. Inner Gōpuram of Śrī Gōvindarāja's Temple.



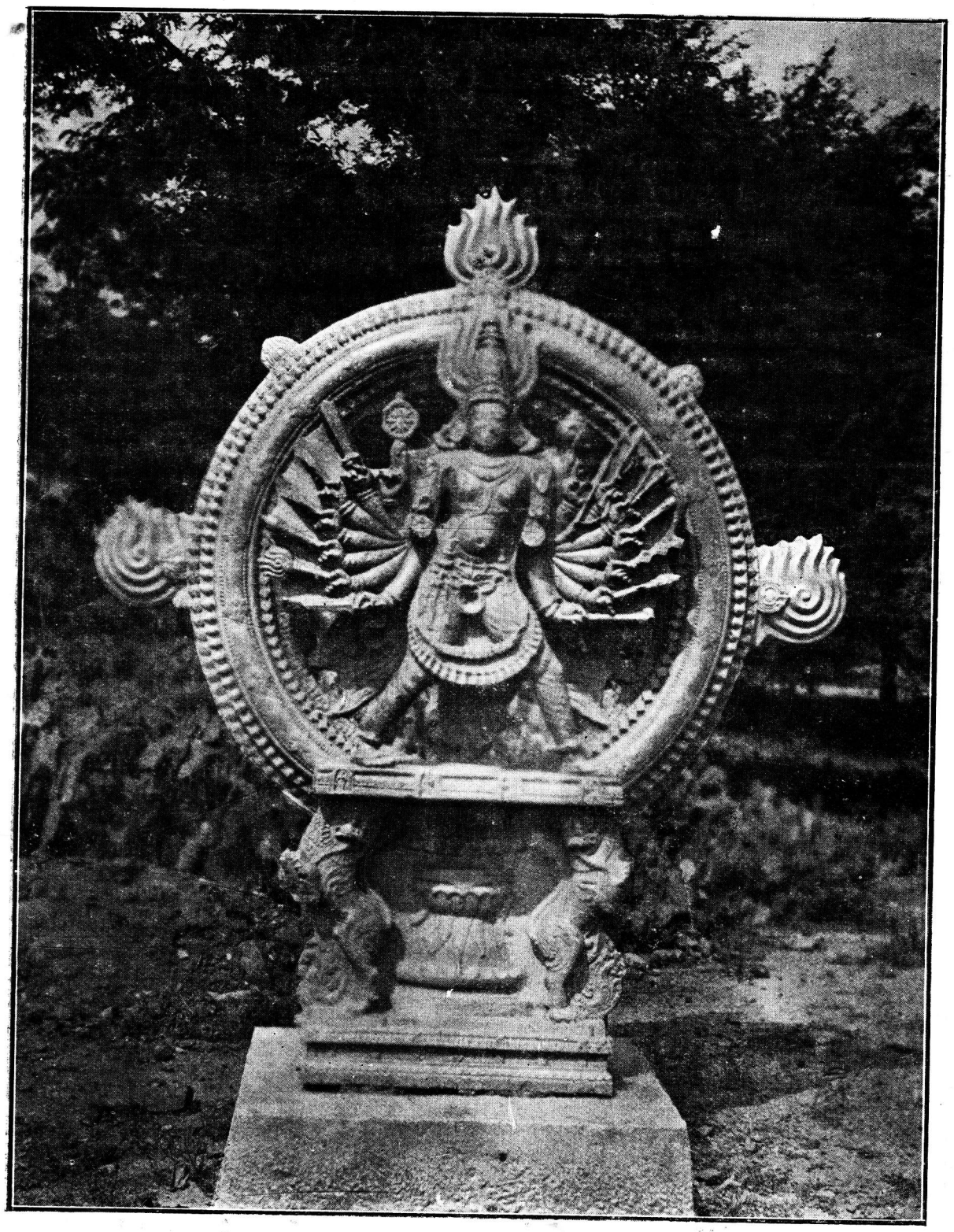
35. Kalyāṇa-Maṇṭapam in Śrī Gōvindarāja's Temple.



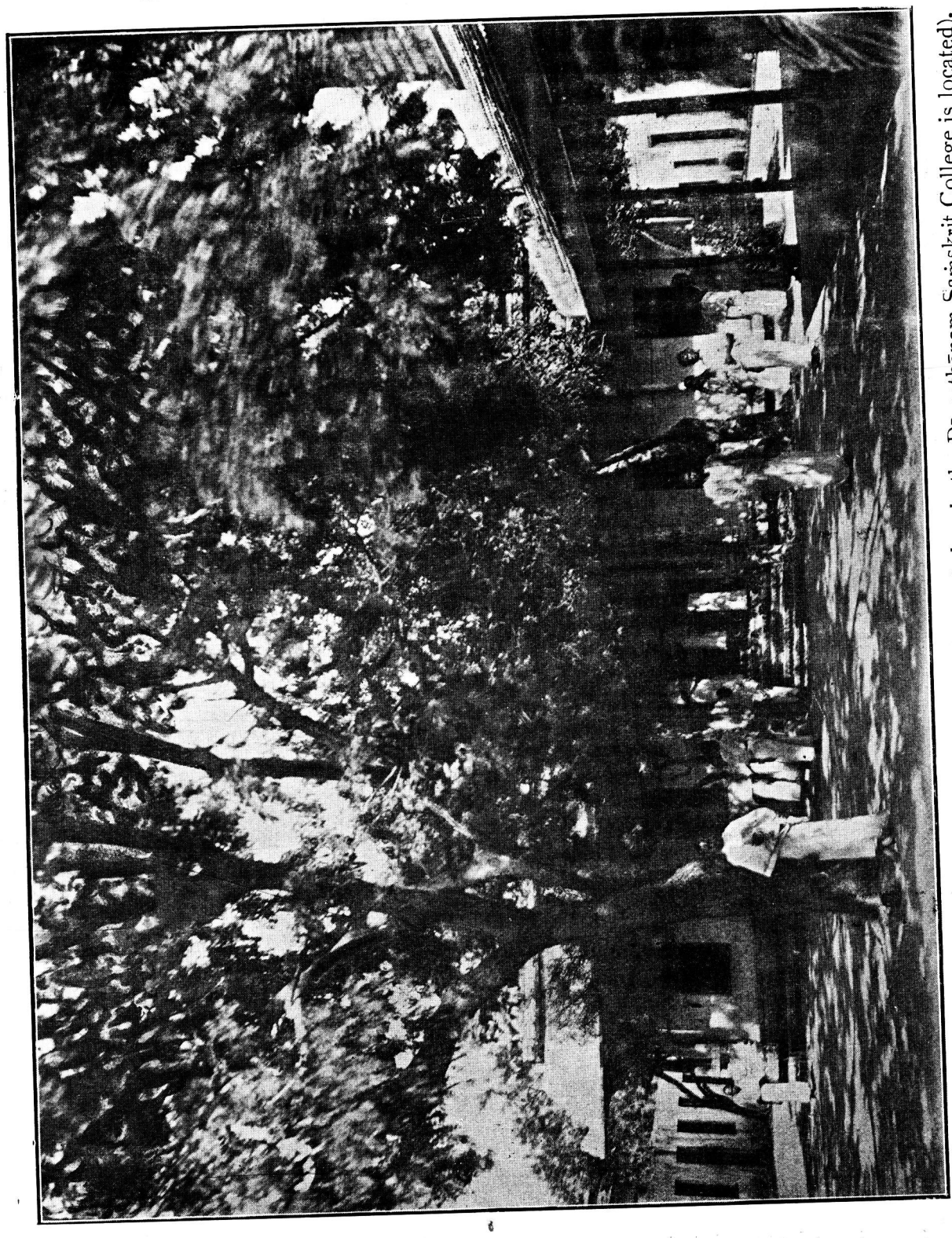
36. View of Inner Courtyard and Towers in Śrī Gōvindarāja's Temple. Vide Page 54.



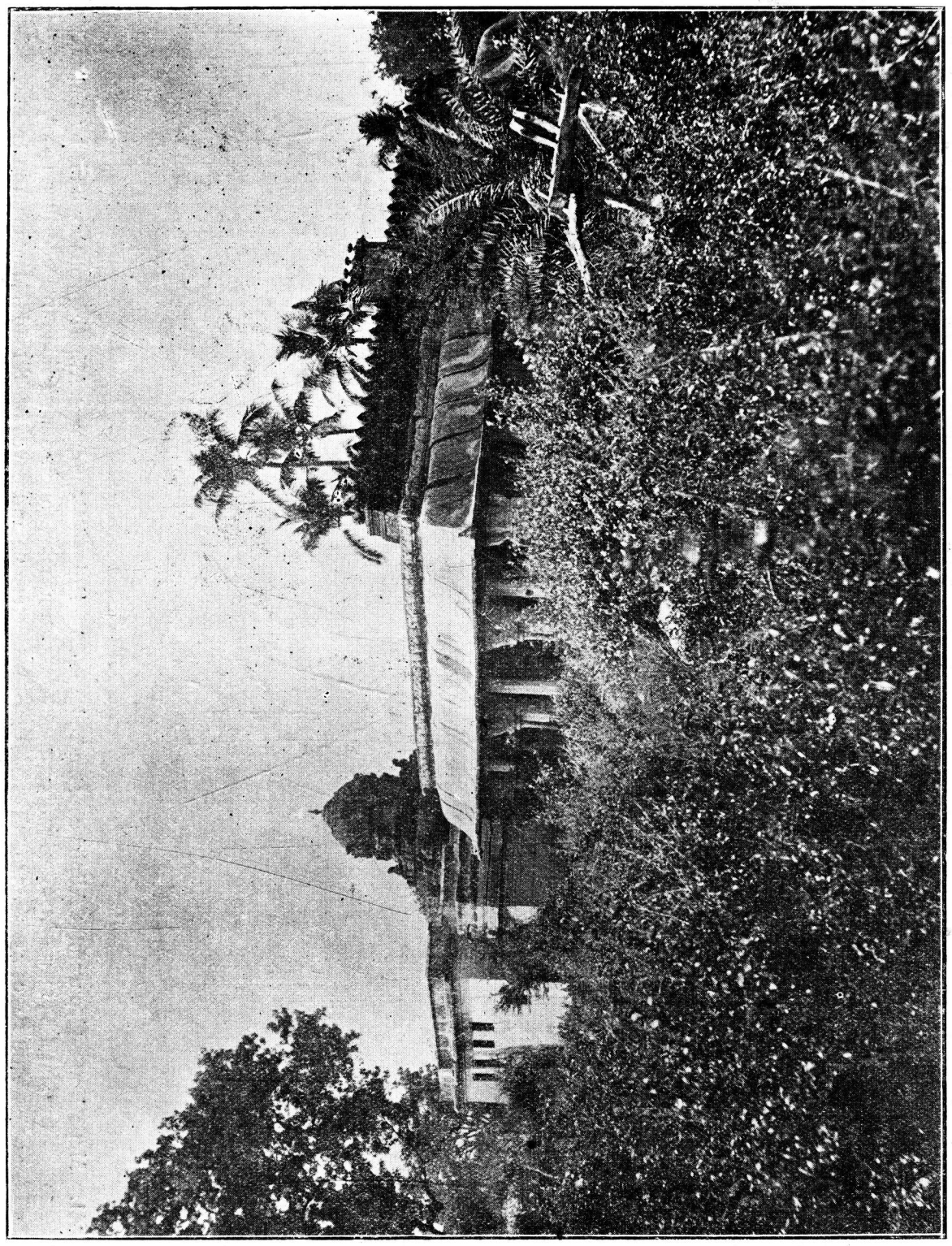
37. General View of Śrī Rāma's Temple in Tirupati. Vide Pages 61–67, 220, 230.



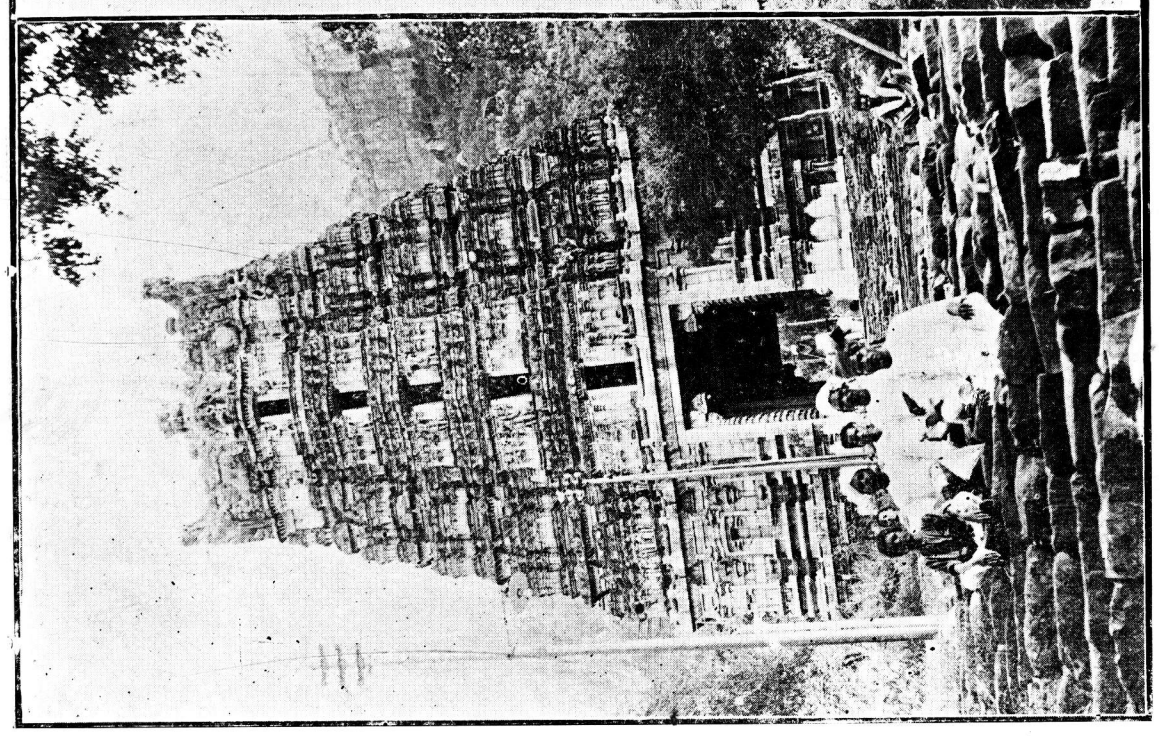
38. Stone Image of Sudarśana (kept on the bund of the fresh-water tank Narasiṁha-Tīrtham in Tirupati). Vide Pages 59, 60, 283, 292, 299.



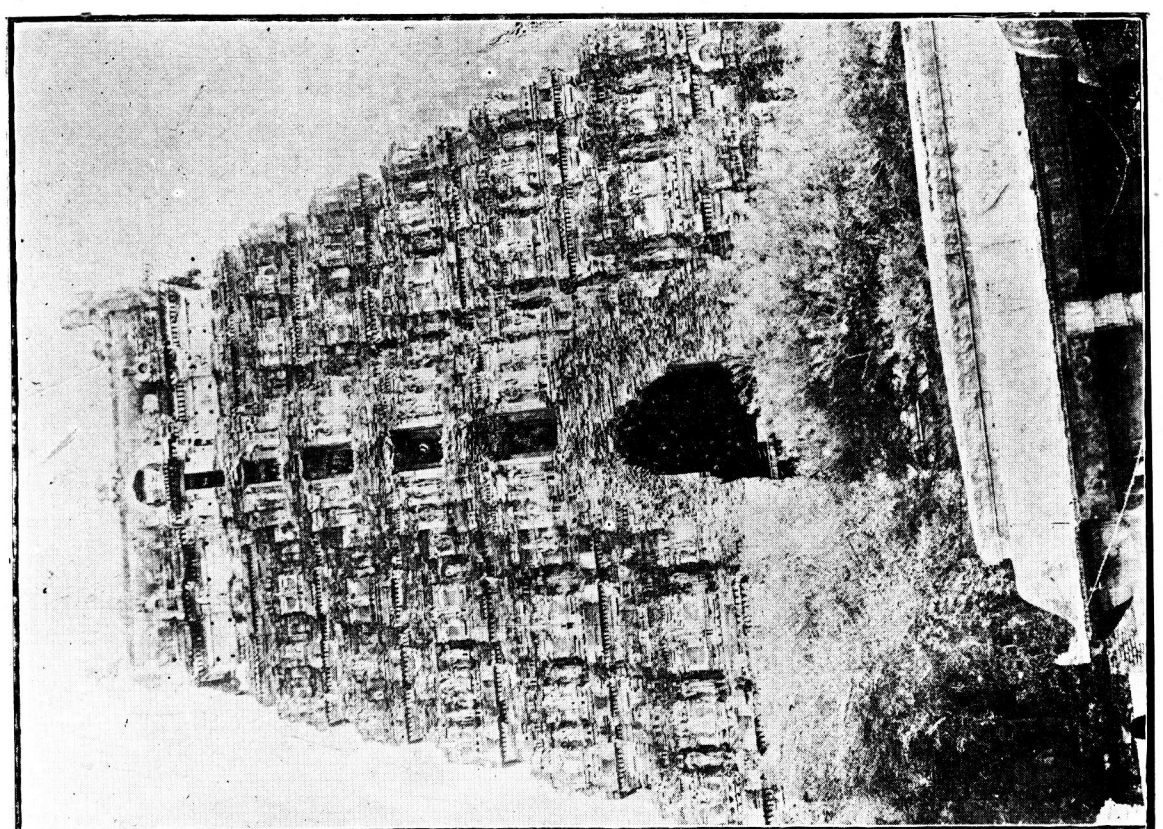
39. Nammāḷvār Shrine in Gōvindarāja North Māḍa Street (wherein the Dēvasthānam Saṁskṛit College is located).
Vide Pages 77, 79, 263.



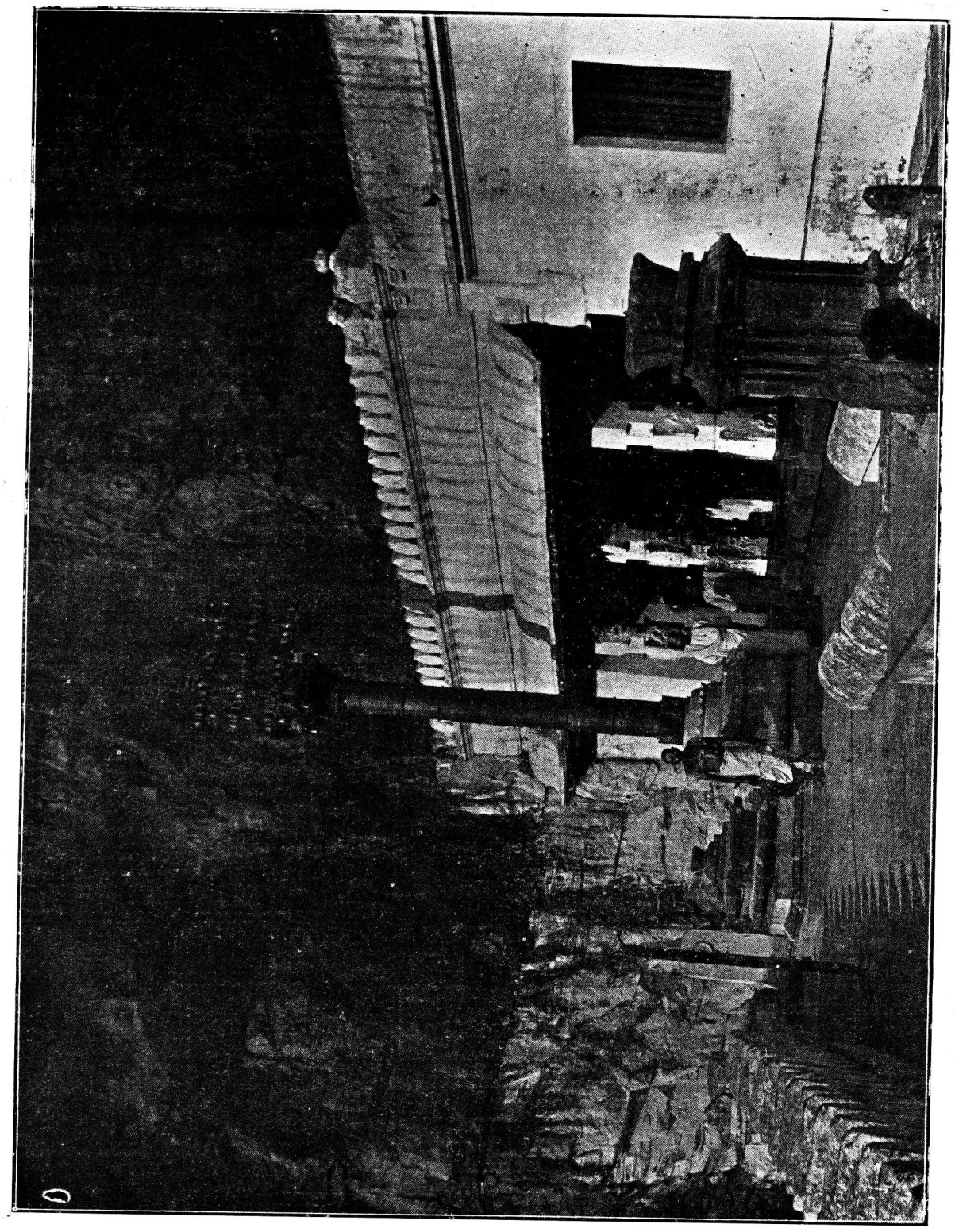
40. Lakshmī-Nārāyaṇa-Perumāḷ Shrine in Gōvindarāja South Māḍa Street. Vide Page 68.



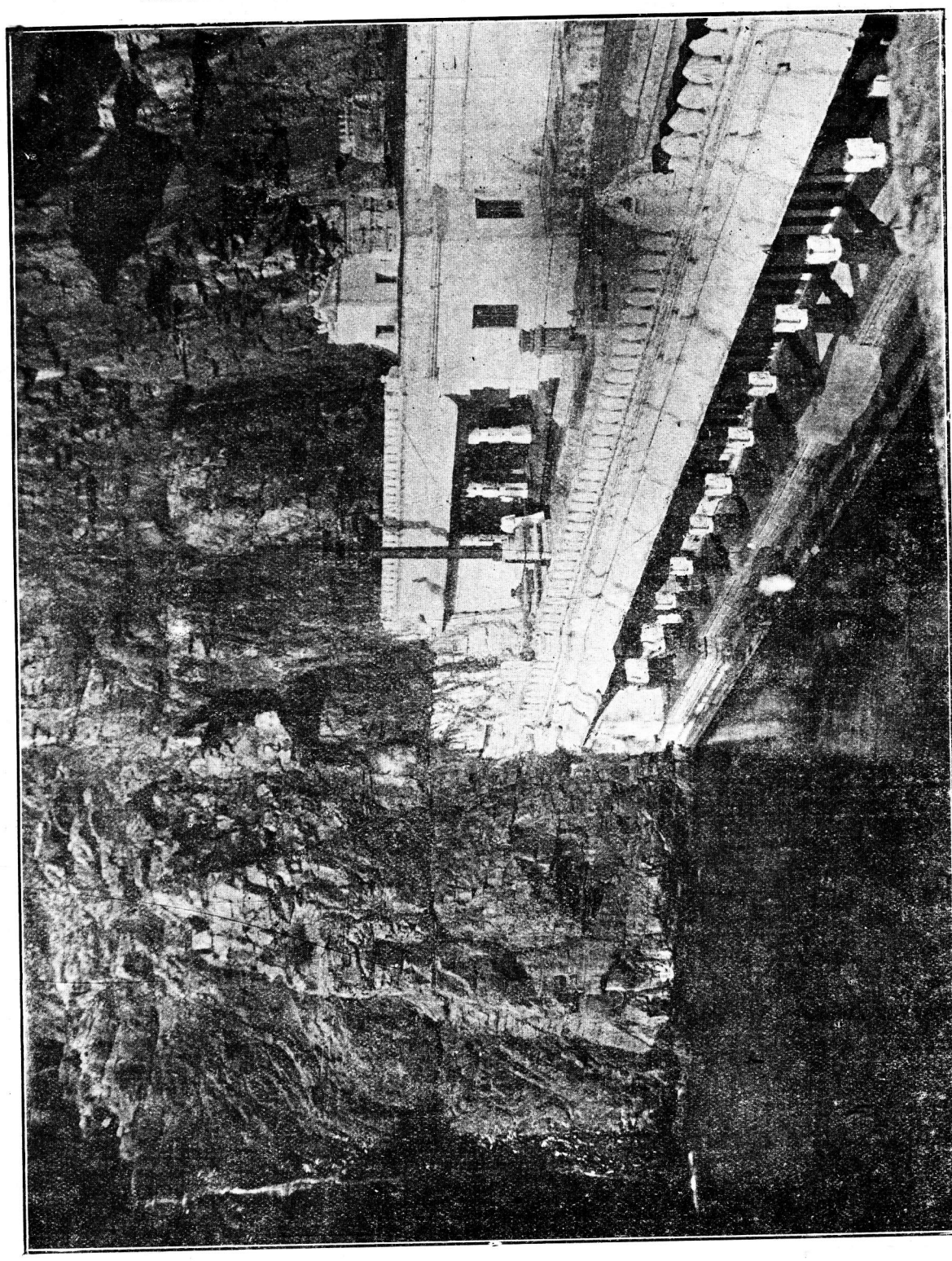
41. Maṭla Kotta-Gōpuram at Alipiri constructed by Maṭla Kumāra-Anantarāja.
Vide Pages 43, 55, 320.



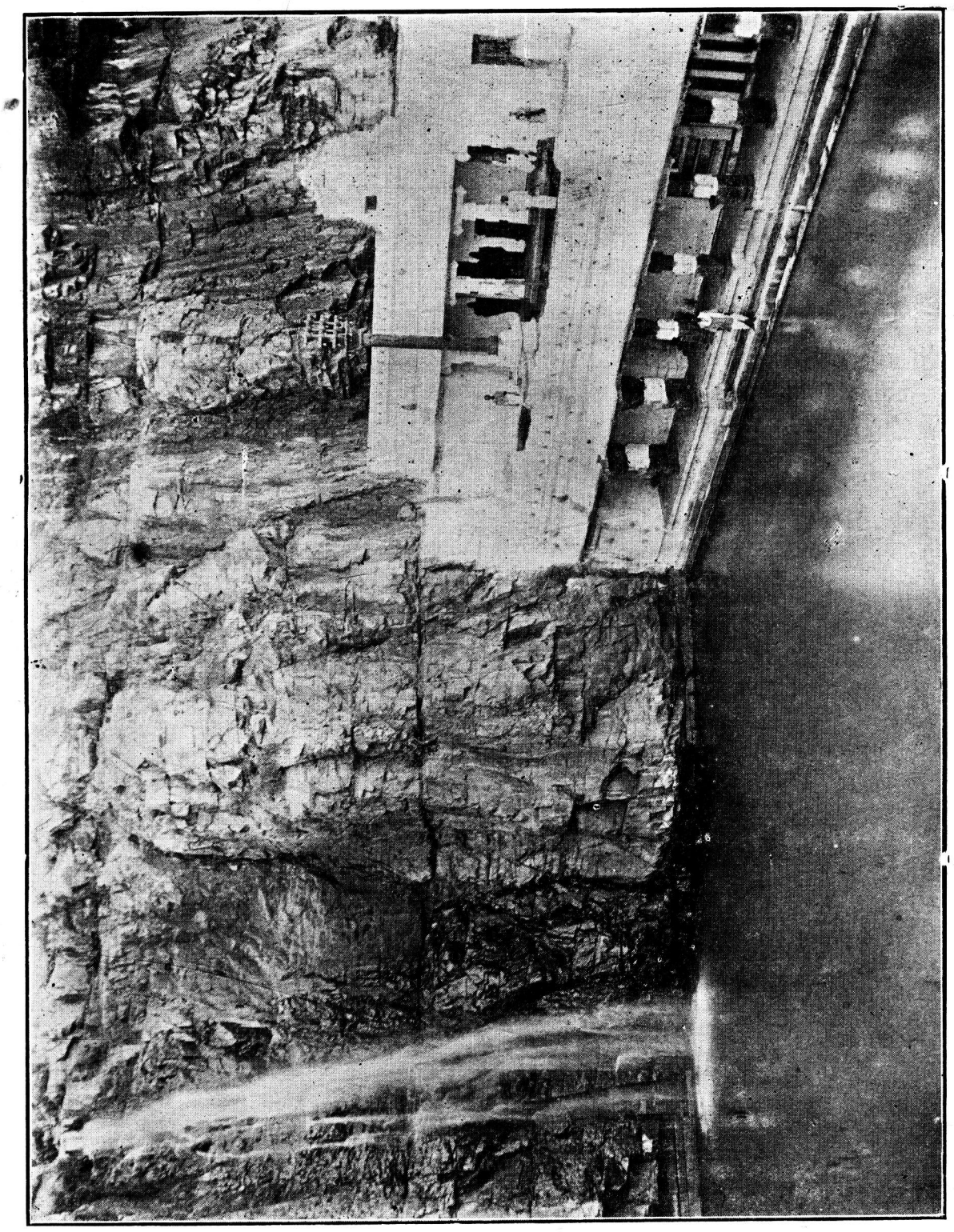
42. Ruined Gōpuram at Alipiri (probably built by Sāluva Narasimha, fallen during rains in December 1930), with terrace and eaves of Śrīpāda-Maṇṭapam in front.
Vide Pages 150, 321, 322.



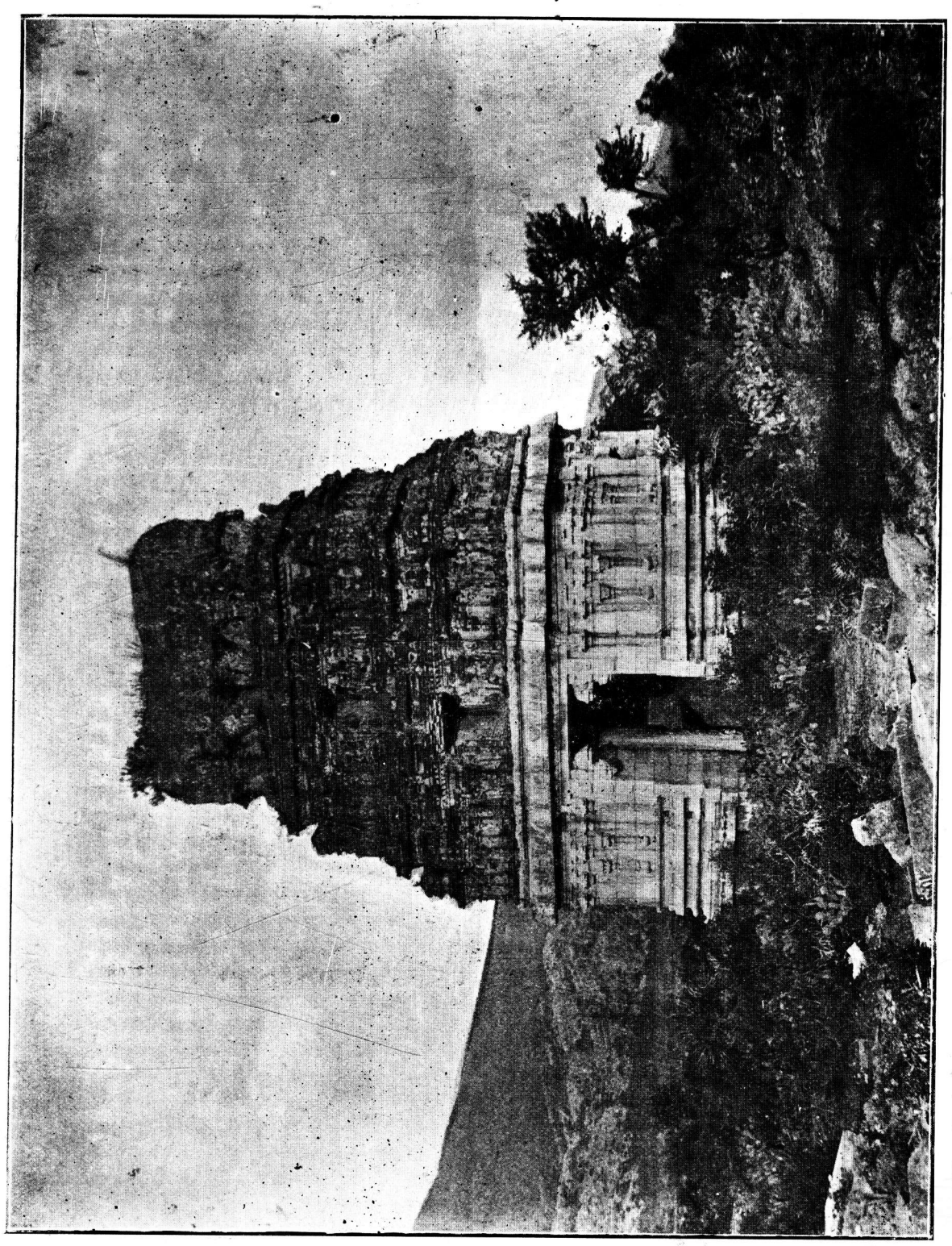
43. Śrī Kapileśvara's Temple beside the Hill at Tirupati. Vide Pages 70–73, 109, 275.



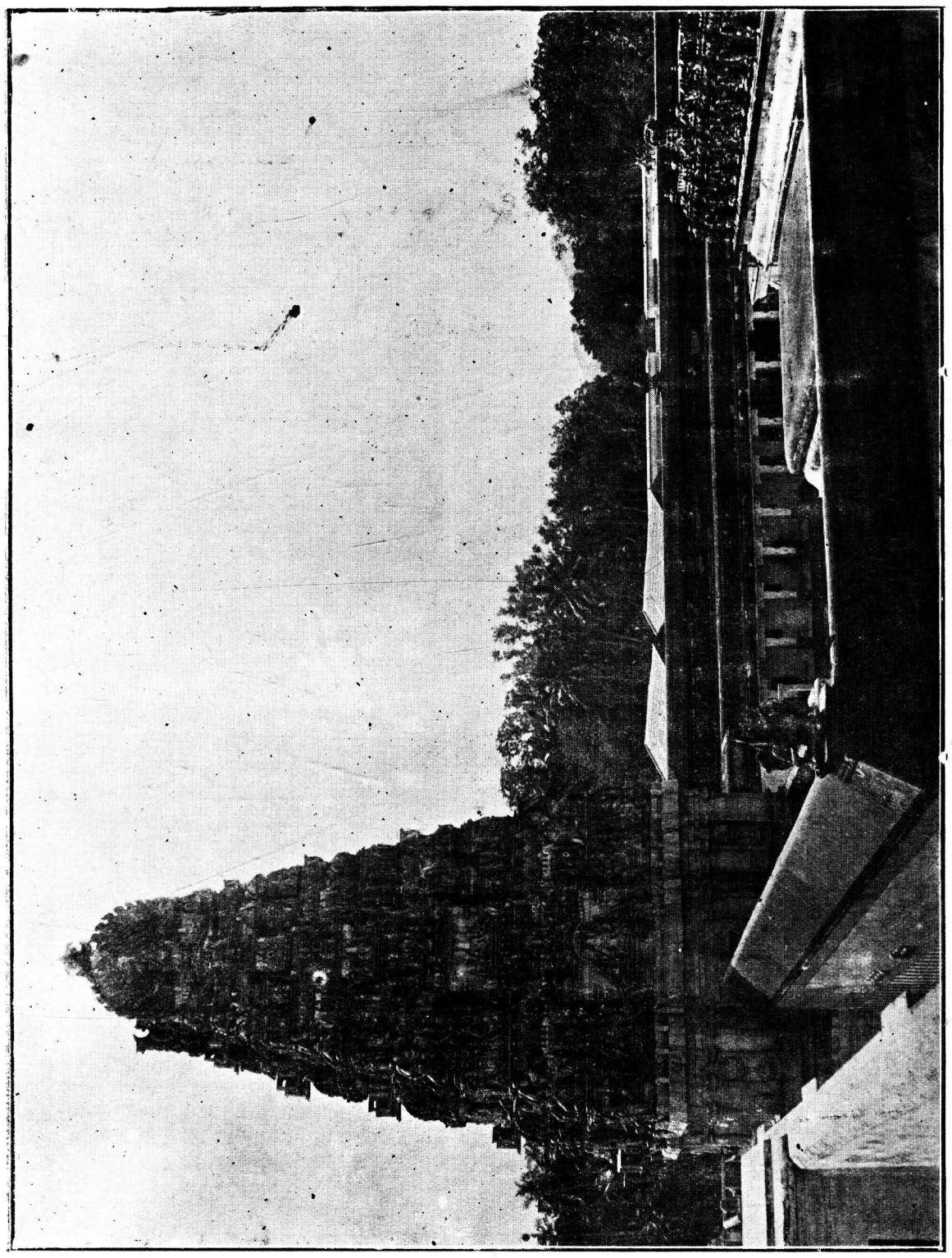
44. Eastern Stone (Sandhyāvandana) Maṇṭapam of Kapila-Tīrtham below Śrī Kapileśvara's Temple.
Vide Pages 70, 72, 224, 326.



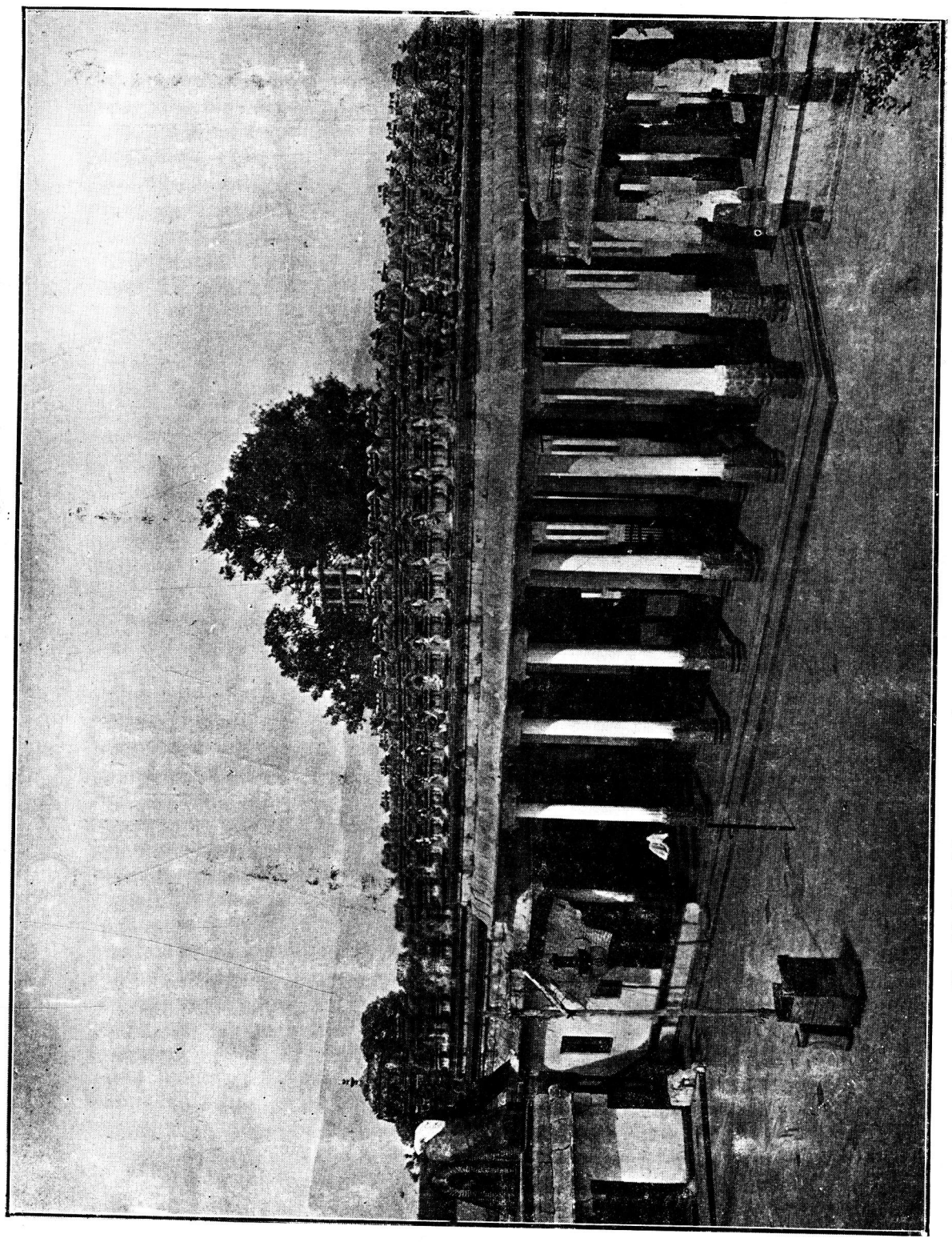
45. Kapila-Tirtham with Waterfall and Eastern Sandhyāvandana-Maṇṭapam. Vide Pages 51, 70, 72, 224, 326



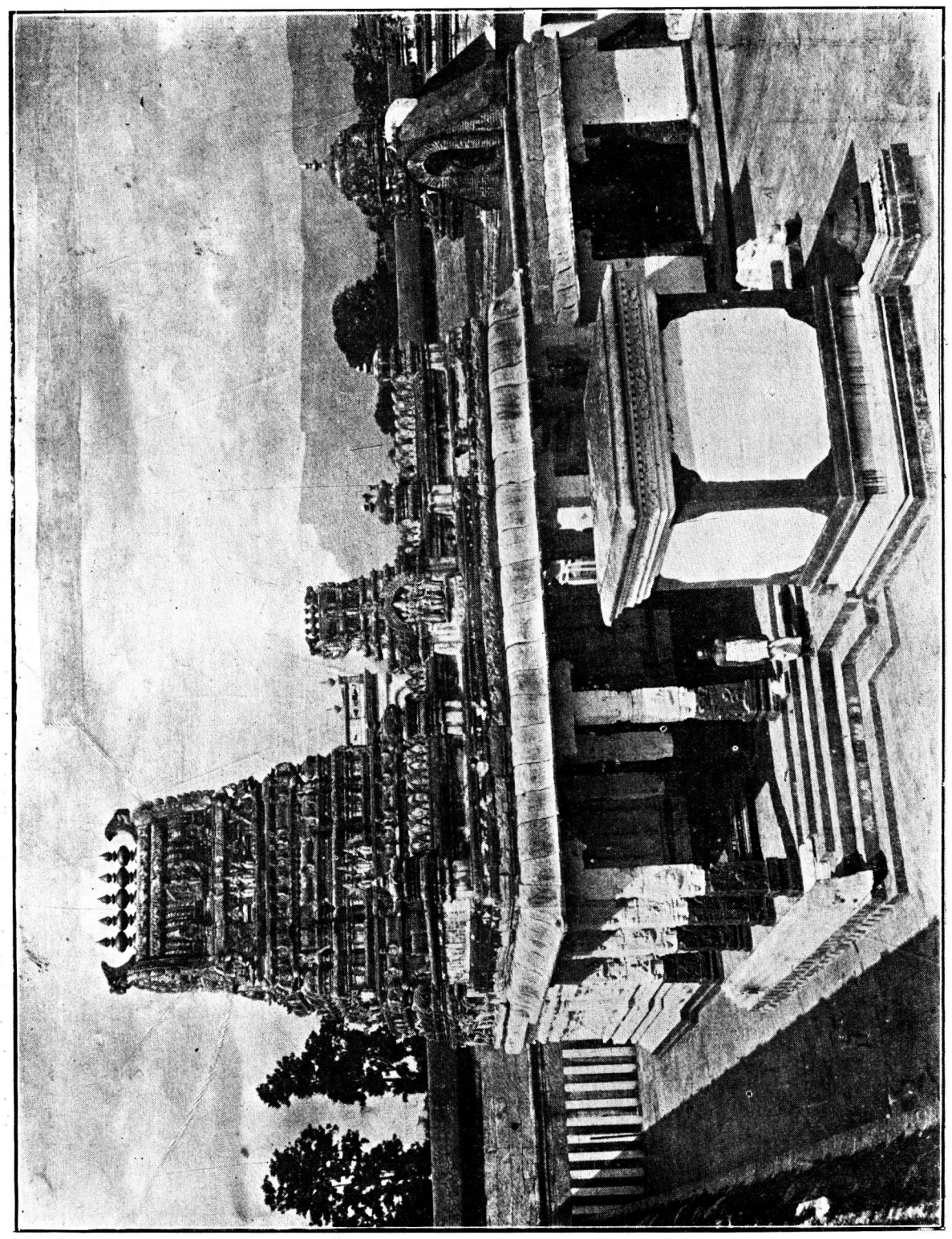
46. Ruined Gōpuram beside Kapila-Tirtham Road (which once formed part of Achyutaperumāḷ Temple).
Vide Pages 69, 224.



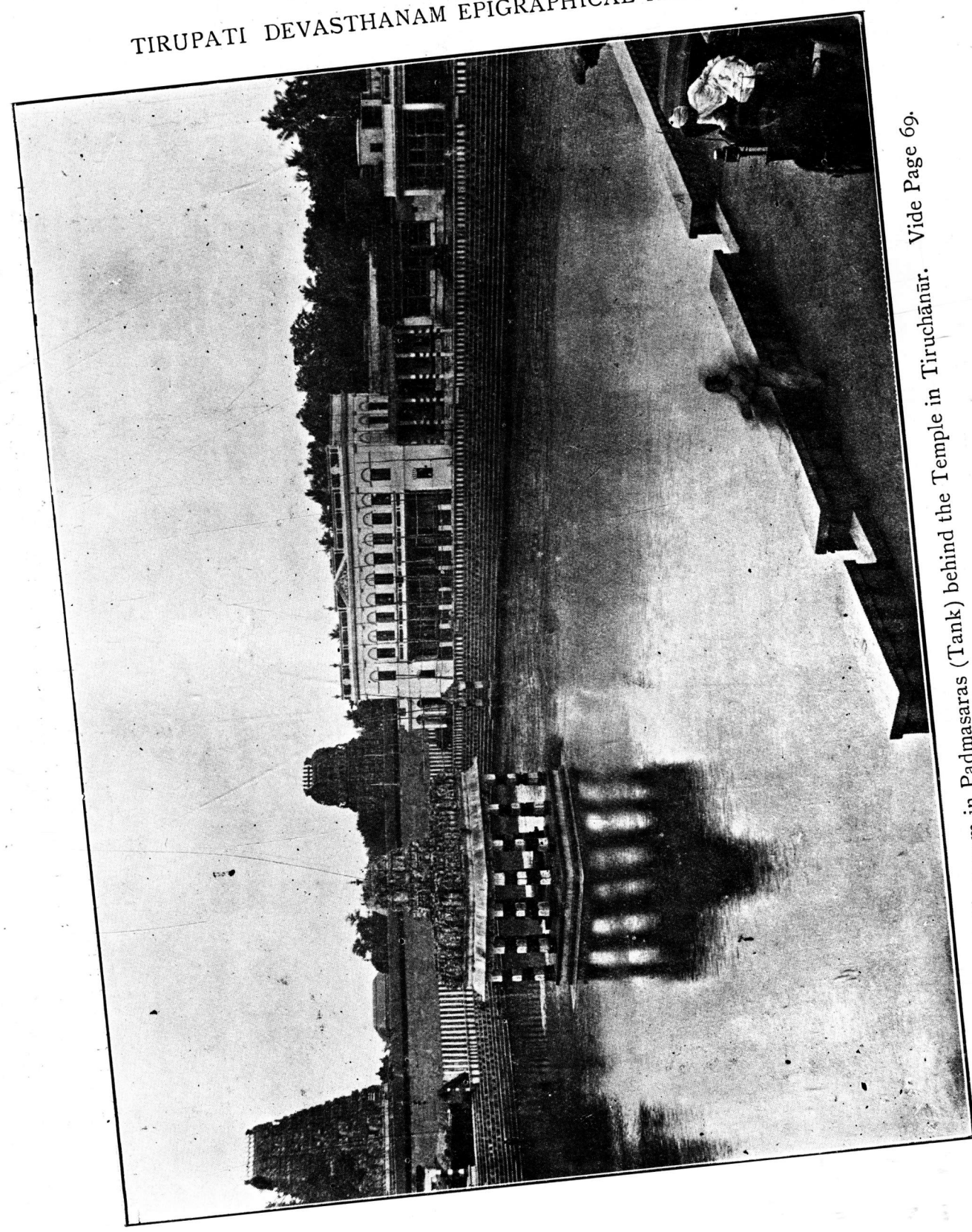
47. Śrī Alamēlumaṅga's (Padmāvati) Temple (North View) in Tiruchānūr. Vide Page 69.



48. Mukha-Maṇṭapam of Śrī Alamēlum aṅga's Shrine. • Vide Page 69.

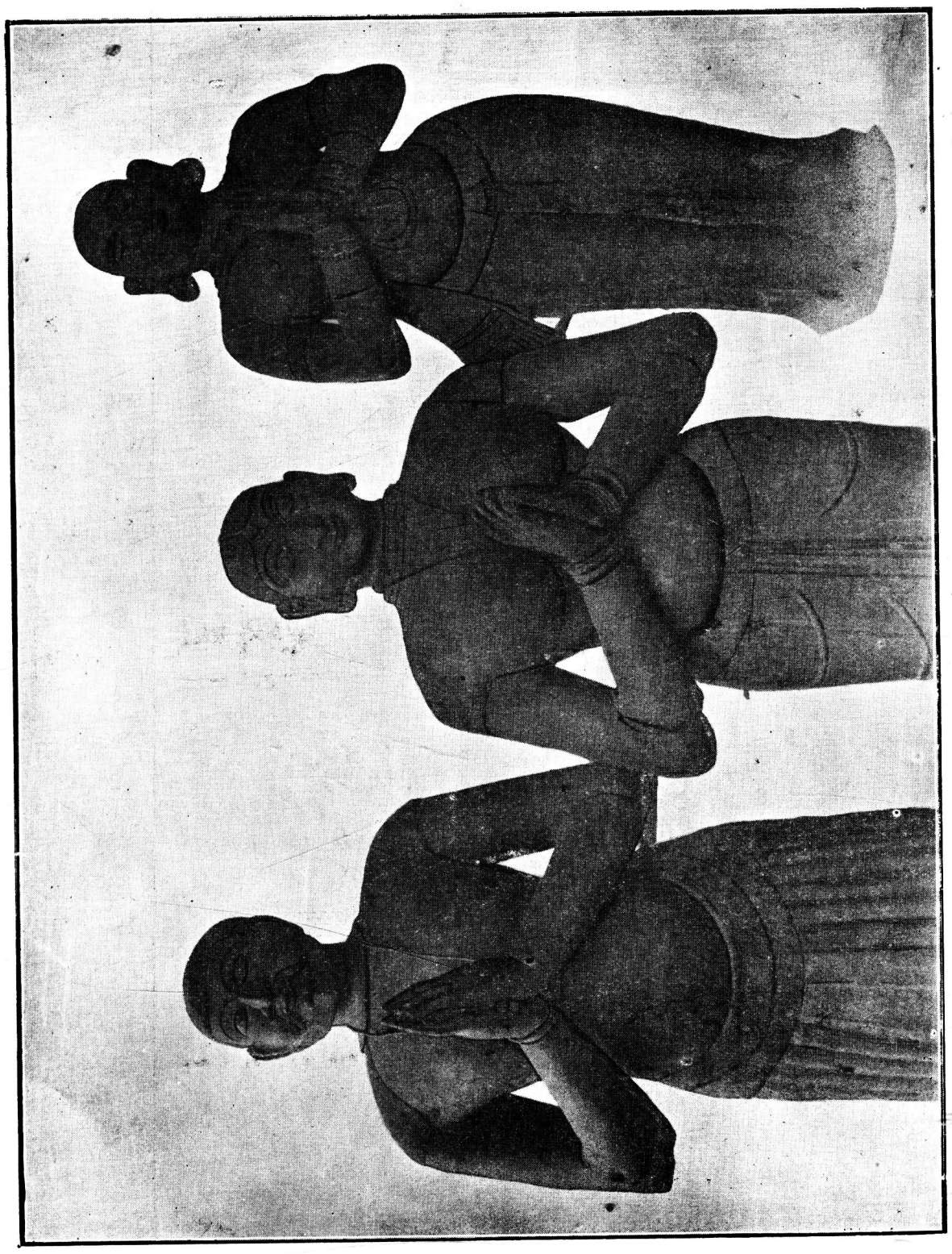


49. Śrī Sundararājasvāmi's (Aḷagiya-Perumāḷ) Shrine with in Śrī Alamēlumaṅga's Temple, with Śrī Kṛishṇasvāmi's Shrine to the North. Vide Page III.



50. Nīrāḷi-Maṇṭapam in Padmasaras (Tank) behind the Temple in Tiruchānūr. Vide Page 69.

53. Stone Statues of a Vijayanagara King and Queen, stationed in Śrī Vēṅkaṭēśvara's Temple—Probably representing Tirumalarāya and Vēṅgaḷāmba. Vide Page 315.



54.

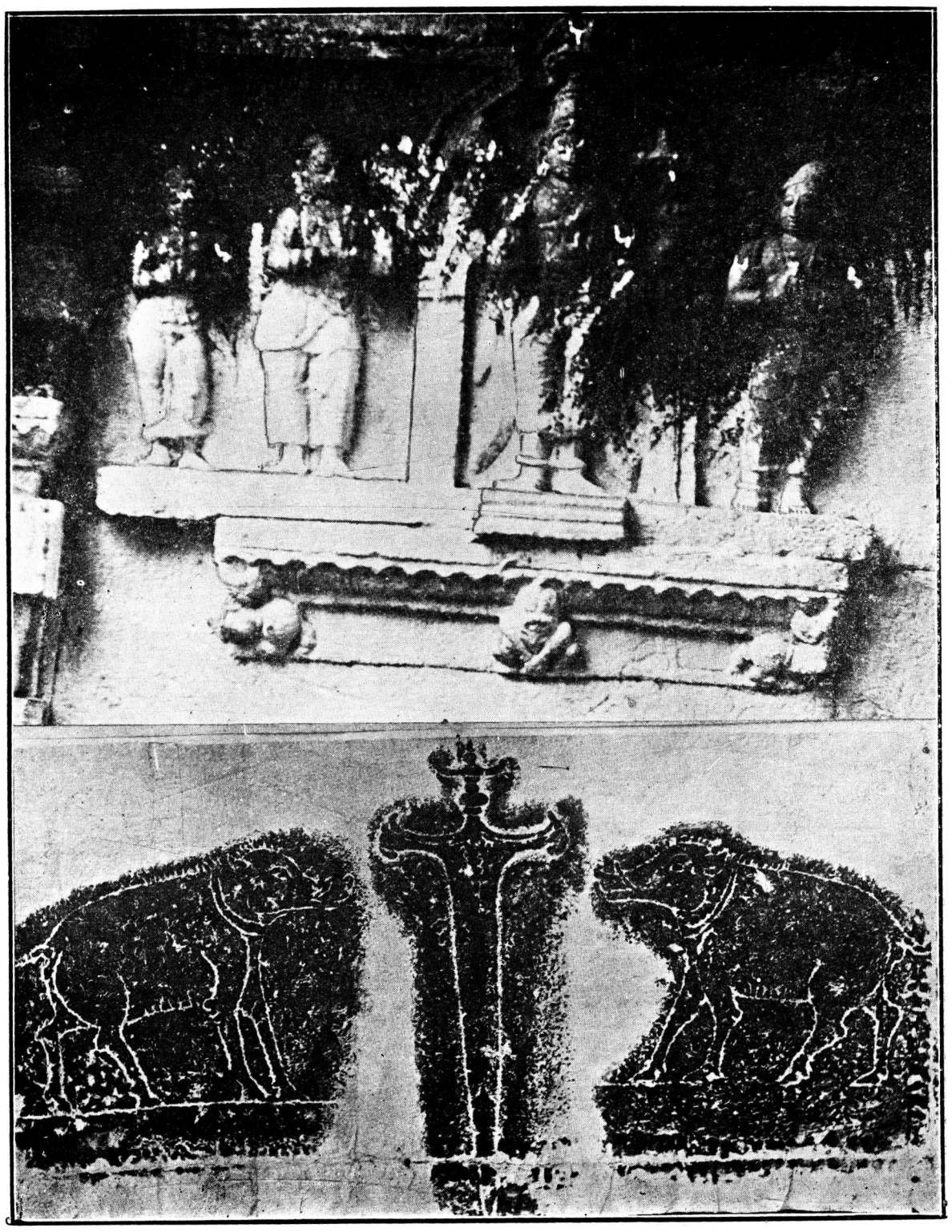
లాలా ఖేమరాము
लालाखेमराम
(on right shoulder)
(Lālā Khēmarām)

మాతామోహనదే
मातामोहनदे
(on right shoulder)
(Mātā Mōhanadē)

పితాబీబీజీ
पीताबीबीजी
(on right shoulder)
(Pitā-Bibī, wife of Tōḍaramalla)

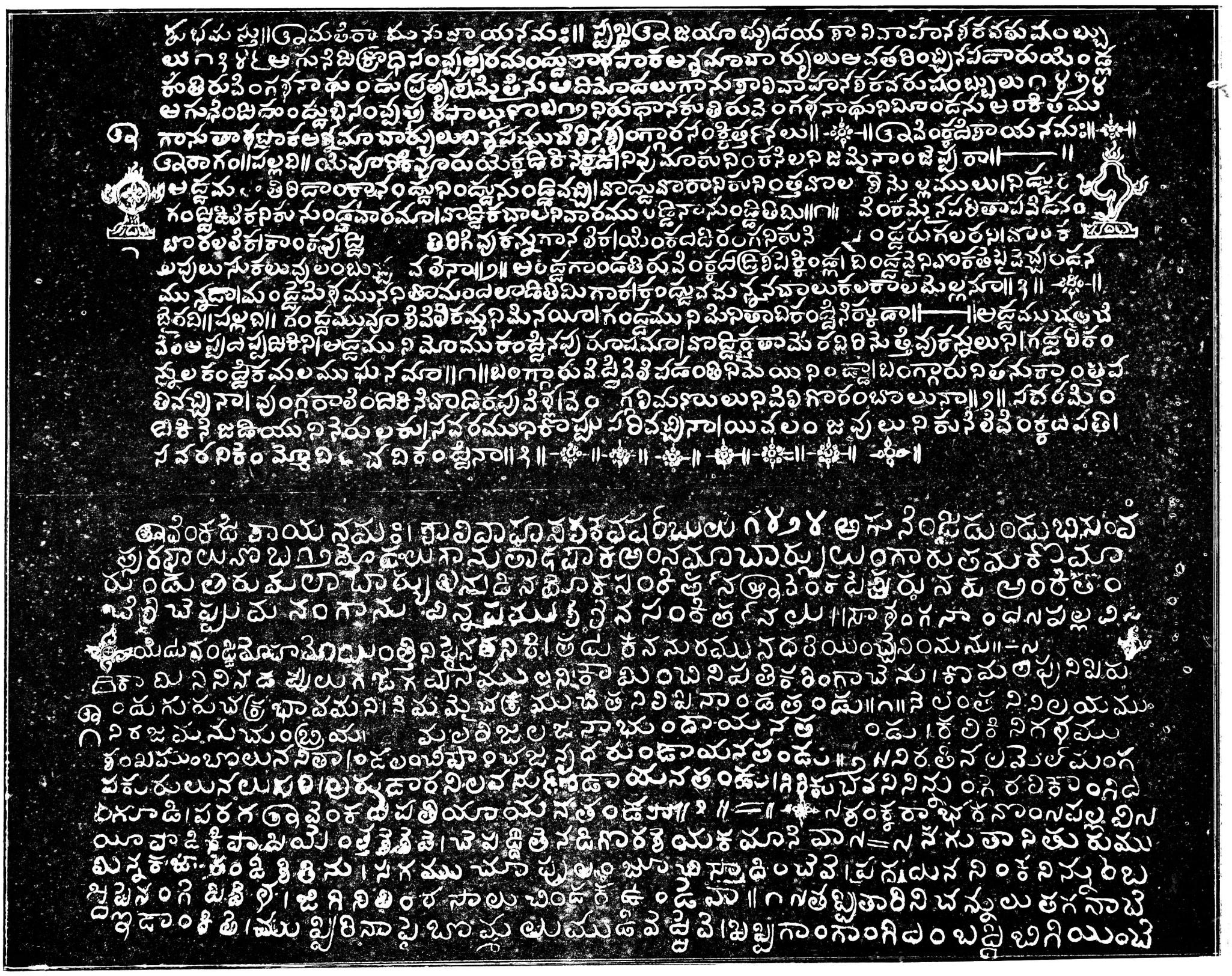
తోడరమల్లు
तोडरमल्ल
(on left shoulder)
(Tōḍaramalla)

Statues of Lālā Khēmarām (Tōḍaramalla) and His Family with names incised on their shoulders—stationed near Dhvajastambham in Śrī Vēṅkaṭēśvara's Temple—the first two in brass plate fixed on wooden block and the third in cast brass.

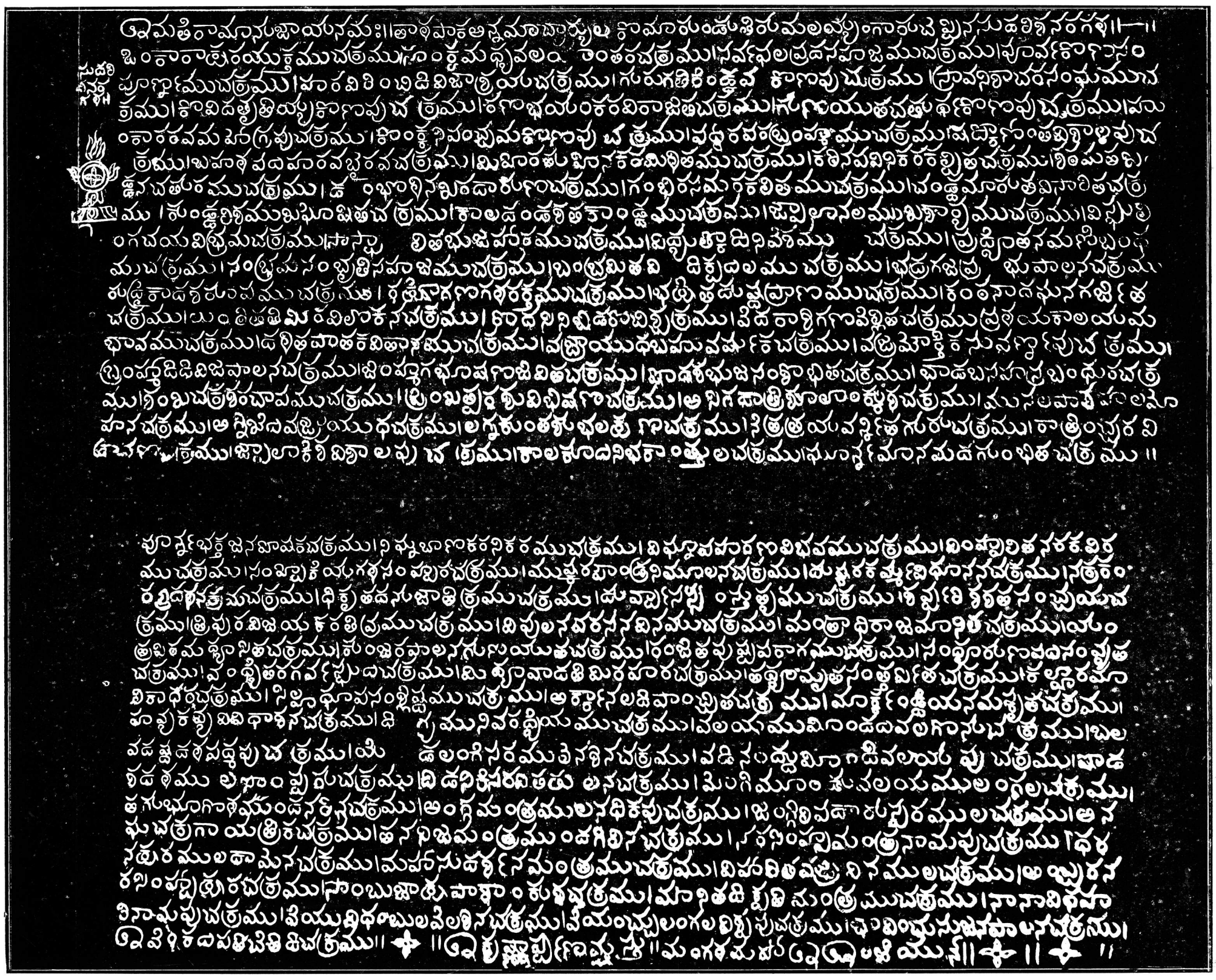


55. Figures of Maṭla Family from Kotta-Gōpuram at Alipiri. Vide Pages 42, 320.

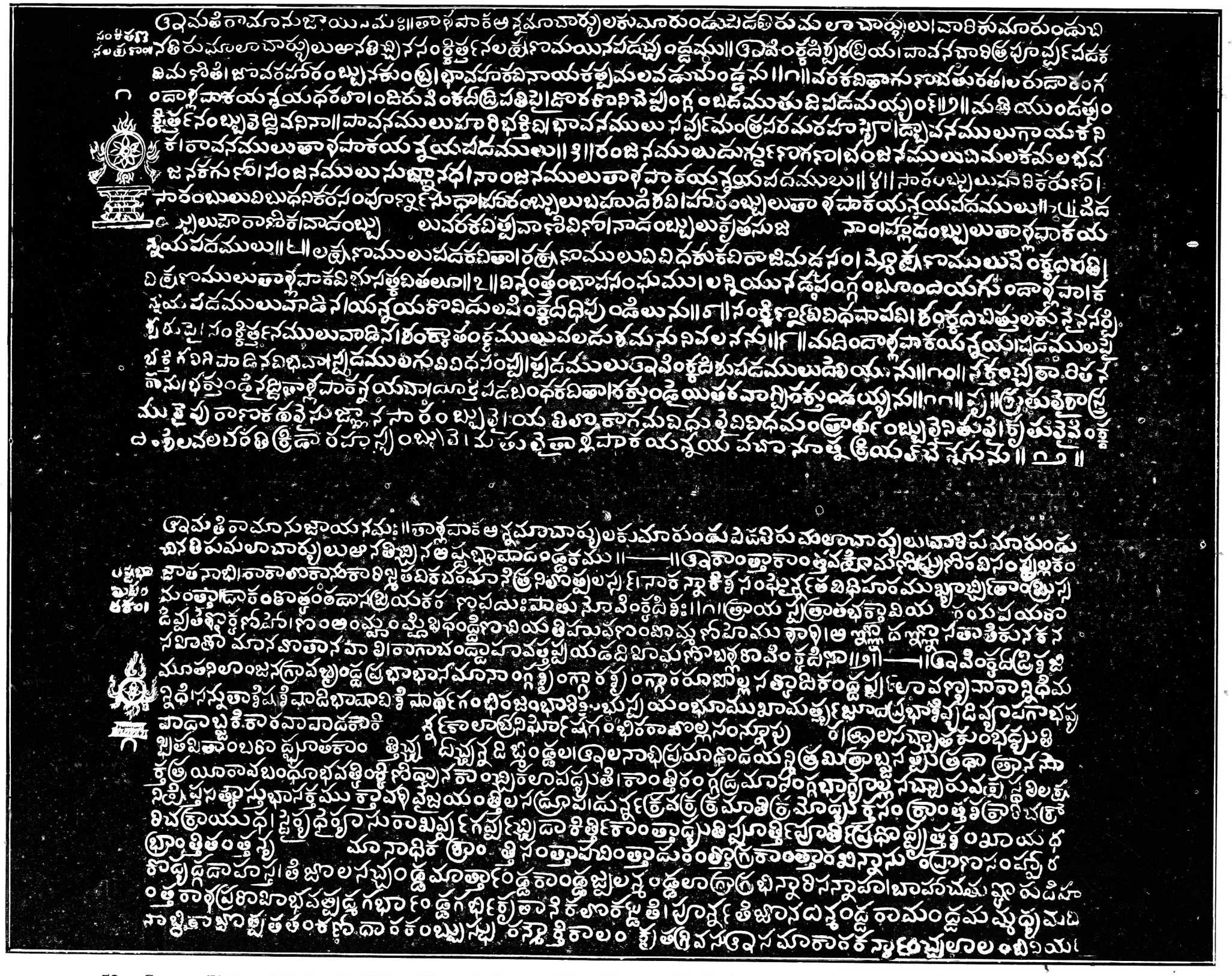
56. Vijayanagara Emblem of Double Boar and Sword. Vide Page 152.



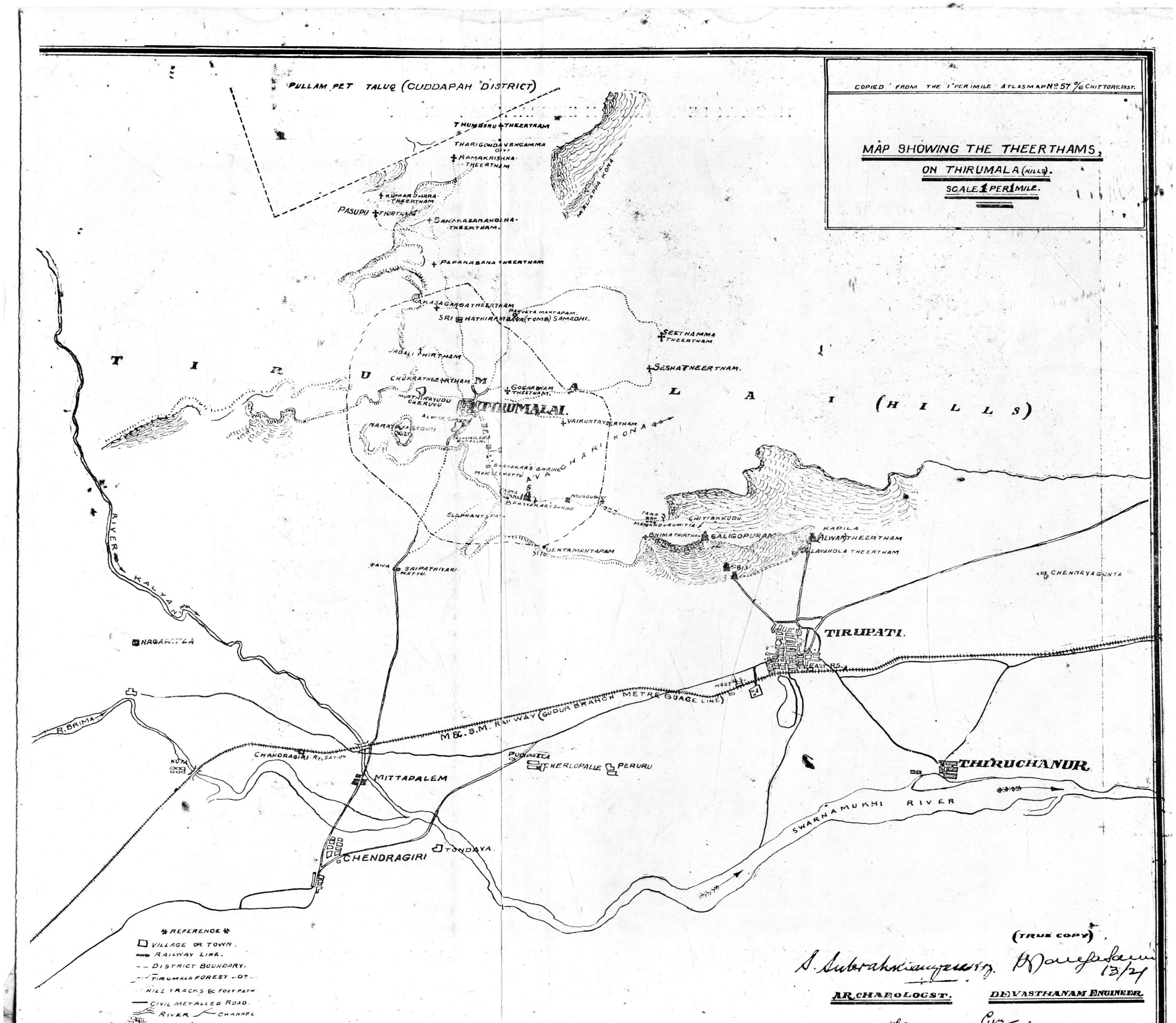
57. Saṅkīrtana Plates of Tāḷḷapāka Annamāchārya and His Son Peda-Tirumalāchārya—First Plates of their Śṛiṅgāra-Saṅkīrtanas. Vide Pages 2, 280, 283, 291.



58. Sudarśana-Ragaḷa of Tāḷḷapāka Peda-Tirumalāchārya. Vide Pages 2, 283.



59. Copper Plates of Tāḷḷapāka China-Tirumalāchārya—First Plates of his Saṅkīrtana-Lakshaṇam and Ashṭa-Bhāshā-Daṇḍakam.


COPIED FROM THE 1" PER MILE ATLAS MAP No. 57 % CHITTORE DIST.
MAP SHOWING THE THEERTHAMS,
ON THIRUMALA (HILLS).
SCALE 1 PER 1 MILE.
PULLAM PET TALUQ (CUDDAPAH DISTRICT)
THUMBURU THEERTHAM
THARIGONDA VENGAMMA
RAMAKRISHNA THEERTHAM
KUMARDHARA THEERTHAM
PASUPU THIRTHAM
SANAKASANANDANA THEERTHAM
PAPANASANA THEERTHAM
AKASAGANGA THEERTHAM
PANVETA MANTAPAM
SRI HATHIRAMBAVA (TOMB) SAMADHI.
SEETHAMMA THEERTHAM
SESHA THEERTHAM.
JABALI THIRTHAM
CHUKRA THEERTHAM
GOGARBHAM THEERTHAM
MURTHIRAYUDU CHERUVU
THIRUMALAI.
VAIKUNTA THEERTHAM
NARAYANAGIRI
BHAVAKAR'S SHRINE
MOKALI METTU
BHAVAKAR'S SHRINE
MUGGUBAVI
ELEPHANT'S PATH
GENTAMANTAPAM
SRIPATHIYARI METTU
TANA
CHITTAKKUDU
BHIMA THIRTHAM
SALIGOPURAM
KAPILA
ALWAR THEERTHAM
LAVANDLA THEERTHAM
CHENNAYAGUNTA
TIRUPATI.
EAST R.S.
WEST R.S.
M & S.M. RAILWAY (GUDUR BRANCH METRE GUAGE LINE)
THIRUCHANUR.
SWARNAMUKHI RIVER
T I R U M A L A I (H I L L S)
RIVER KALYANI
NAGARITLA
R. BRIMA
KOTA
CHANDRAGIRI RY. SATION
MITTAPALEM
PUNIPATLA
CHERLOPALLE
PERURU
CHENDRAGIRI
TONDAVA
REFERENCE
VILLAGE OR TOWN.
RAILWAY LINE.
DISTRICT BOUNDARY.
TIRUMALA FOREST
HILL TRACKS & FOOT PATH
CIVIL METALLED ROAD.
RIVER
CHANNEL
(TRUE COPY)
13/21
ARCHAEOLOGST.
DEVASTHANAM ENGINEER.